

“I am the wisest man alive, for I know one thing, and that is that I know nothing.” - Plato, The Republic

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Some readable articles from website based on readings and understandings.

By C Manikandan

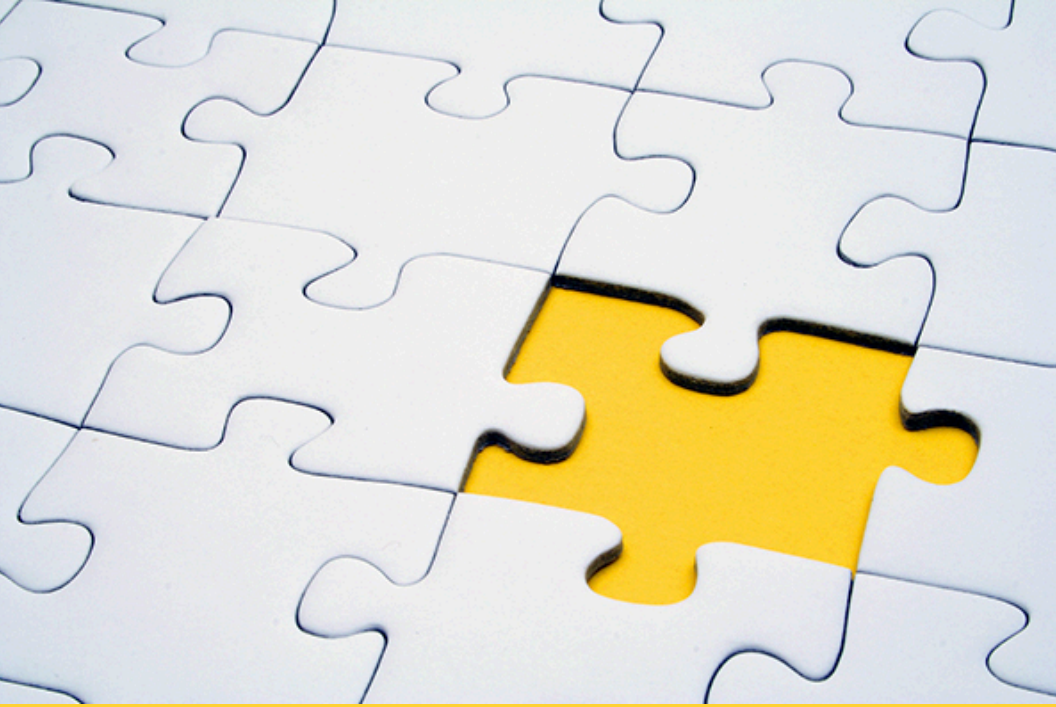
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I am Manikandan Chandrasekaran, from Chennai, India and the articles published here in this magazine are based on my readings and understandings of the subject and is intended for reading for everyone and is basically analyzed. Some articles might be intended for only to people from Tamil Nadu, as could be based on movie titles or could be in Tamil. Thanks for the understanding! Pardon the mistakes and pass on the comments to my email address.

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Chennai

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**PROJECTING GERMAN IDEALISM THROUGH
MATERIALISM**

(MIND MATTERS!)

Thoughts Rub In

Compilation of edited articles in
Tamil and English

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1. Trolley Problem

Trolley problem is a thought experiment, where an user/an agent is in a decision making scenario of either saving 'n' or saving 'n+m' ($n, m > 0$) lives given a set of contrasting conditions in favor of the fewer number(n).

Scenario 1: Imagine there is a railway track, which is getting bifurcated into two and the agent(you) are at a place where it is convenient to change the track of the train. One railway track has five children who are carelessly playing and in the other track, there is one person walking towards his destination, knowing that there will be no train that will be crossing the track, anytime sooner. When the train comes, as a bystander the agent doesn't have time to alert the five people and might/might not know the intrinsic details and has to take an action based on instincts. What will be the course of action, if he knows that in the course of saving five lives, he is going to kill an innocent person walking along the tracks or if he doesn't take any action of changing track, the five children will be killed ? Saving five lives could

be called, 'utilitarianism'- greater good for greater number of people, whereas killing one person in the process could be called, 'a murder'- a categorical mistake, which might give a guilt conscience.

Scenario 2: Imagine the agent is standing in the railway platform and five (new, naïve or expert) people are working on the tracks at some distance and the agent is aware of it. A train is approaching, there is a fat man who is near the train in the platform and there is no one else in the station, which means there is no one watching. If he is pushed directly by hands, or there is some indirect switch mechanism, such as pushing the trolley on which he is resting, which will trigger the result of the fat man falling in front of the train that will make train will stop. Will the agent do the action and which action will the agent prefer or will the agent not prefer to take any action at all, resigning to fate(fatalism)?

The trolley problem has been the scenario of taking the blue pill vs the red pill for protagonist Neo in, 'The Matrix' movie, where one pill is supposed to save his love interest and the other the people of the planet, to put it simply. There are plenty of such case scenarios in movies, perhaps

might be in real life as well and sometimes, it is been played over and over again repeatedly, as the same set of events differently based on different set of actions. In a way, the trolley problem could also be restated as being objective vs being subjective or to put in layman terms, following the mind(reason) versus what the heart(pride, emotion, intuition). The answers vary from person to person and need not be the same; And it is to be noted that, some problems need not have any necessary choice of action, simply because it is been asked to choose. Inaction(not choosing) is also a choice, but nevertheless a difficult choice, for having to be the lone person in not joining a bandwagon.

Why not inaction? What if in the scenario 1, the train which is changed tracks collides with another train after sometime or the track is not fully constructed, killing people in the train, saving five lives has costed many lives, in the name of ignorance or the agent has the knowledge that if he performs that railway track changing action, he will be doing a penal offense and be punished severely, possibly hanged, leaving his family in a spot of financial bother. Will the agent still do the action and try to be humanitarian,

which might go in his mind through bandwagon appeal(popularity) or respect for reason(rationality) ? Over the course of time, he may well forget that incident and live happily, if he didn't rush or act hastily at that point of time.

A similar argument could be presented for scenario 2, the fat man can stand for the prejudice that the agent might have against certain kinds of people with certain features. Pushing the man directly with hands vs smartly pushing the trolley through legs or some other indirect trigger mechanism, is going to have the same result, but if one life is to be sacrificed, the ultimate benefit of saving five lives will be taken as the end purpose and the guilt conscience could be reduced by one action over another. Arguments could be presented in favor and against both actions and henceforth, it is subjective and no universal solution could be presented. Agent could feel morally right based on their beliefs; a trade-off has to be made. It is not possible to follow utilitarianism and avoid categorical mistake in this problem.

2. IDEAS ENTER THE MIND AND THEY SELF DETONATE

Definitions:

- Truism - a statement that is obviously true and says nothing new or interesting
- Epiphenomenalism is the view that mental events are caused by physical events in the brain, but have no effects upon any physical events. (Courtesy: Stanford's Plato)
- Idealism in modern philosophy is something mental (the mind, spirit, reason, will) is the ultimate foundation of all reality, or even exhaustive of reality, and although the existence of something independent of the mind is conceded, everything that we can know about this mind-independent "reality" is held to be so permeated by the creative, formative, or constructive activities of the mind (Courtesy: Stanford Encyclopedia)
- Aphrodites - Greek goddess of sexual love and beauty
- Viscosity is the resistance of a fluid (liquid or gas) to a change in shape or movement of neighboring portions relative to one another. Viscosity denotes opposition to flow. (Courtesy: Britannica Encyclopedia)

- The density of a liquid - measure of how heavy it is for the amount measured.
- Pragmatist- a person who is guided more by practical considerations than by ideals/ (in philosophy) an advocate of the approach that evaluates theories or beliefs in terms of the success of their practical application.
- Epicureanism is a system of philosophy founded around 307 BC based upon the teachings of the ancient Greek philosopher Epicurus. Epicurus was an atomic materialist, following in the steps of Democritus.
(Courtesy: Wikipedia)
- Eccentricity - Unconventionality(slight deviation from convention), strangeness
- Culture medium - solid, liquid, or semi-solid designed to support the growth of a population of microorganisms or cells via the process of cell proliferation
- Microbial strain - A particular variety of a microbe
- Phases of the bacterial growth curve - Lag phase, Exponential/Growth phase, Stationary phase and Death phase(For more info, can refer Wikipedia or any Microbiology book)

- Eudaimonia - in Aristotelian ethics, the condition of human flourishing or of living well
- Stoic - a student of ancient Greek philosophical school which practiced 'virtue is sufficient for happiness' or 'virtue is the only good'
- A Virtue (Latin: virtus) is a trait of excellence that may be moral or intellectual. The cultivation and refinement of virtue is held to be the "good of humanity" and thus is valued as an end purpose of life or foundational principle of being. (Courtesy: Wikipedia)
- Virtue ethics is currently one of three major approaches in normative ethics. It may, initially, be identified as the one that emphasizes the virtues, or moral character, in contrast to the approach that emphasizes duties or rules (deontology) or that emphasizes the consequences of actions (consequentialism) (Courtesy: Stanford Encyclopedia)
- Overzealous and Passionate- Overzealous is showing too much energy or enthusiasm in pursuit of a cause or objective and Passionate is having, showing, or caused by strong feelings or beliefs.
- Zenith - the time at which something is most powerful or successful.

THE ESSAY:

The title phrase was borrowed from “Allusions and Reflections” and the chapter “Double Aphrodites and her reflections in renaissance philosophy”.

Idea as an external thought or suggestion:

Assuming ideas to be like the laminar(smooth or regular) flow(rather than turbulent flow) of a fluid in a pipe, they help a man to proceed with his actions or even if a man does actions involuntarily/regularly, there must be some ideas that must come as input through auditory, visual, touch, taste and smell (five senses). In chemical engineering, laminar flow rate in a pipe can be determined by calculating the flow at a small point or area and then integrating for the full area of the pipe. Similarly, taking a single idea, I will try to proceed. How can it enter from external source? It can come through an external medium(TV, radio, internet) or a social contact/circles(trusted and unknown). When the medium is trusted or the contact is trusted, ideas get reiterated(integrated form) or only the desirable ideas get reiterated and they

quickly get converted to actions. If there are different set of ideas, it is like having different types of fluids flow in a pipe and there will be viscosity(resistance) to the flow. Also equally, how well each idea is flowing(the density) is to be considered. The analogy between flow of a fluid and ideas ends here. Now returning to the title, 'Ideas entering the mind externally and self detonating'; The title is a truism, at least with regards to my personal experience. It need not be detonated using will power of the individual; if the individual is able and well, the idea can detonate at any time. The scenario of, individual consciously trying to avoid that suggestion or idea is not workable. Maximum that the individual can do is try avoiding that idea by being strong and busy enough with other set of actions and ideas; As a result, over time, the individual will distance himself from its impact and forget about it.

What can an idea do to a person? (Pause/think for a minute)

1. A person might remember or might have forgot that he had a suggestion from a source and carried out some actions and thereby becoming a habit.
2. By repeated reminders or its eccentricity, he could constantly be thinking/wondering about that idea. The

idea could be clogging the mind like a blood clot and the source or similar which had been the perpetrator would term it as pathological nature of the psyche or some other medical term. For example, in negative case scenarios, a person might attribute country's policies or failure of a relationship or might attribute the strictness or inefficacy of the educational institution for getting his life's energy sucked or having got below par education. If he is a pragmatist cum optimist(a kind of Epicureanism or eudaimonia), he proceeds on with life, as, if he still remains thinking of the past, it can have simply have moments of unhappiness and he will like to have/enjoy at least other perks in life.

Assuming mind to be like a culture medium(broth) in a bioreactor, containing ideas(microbial cells), under perfect conditions(willing recipient and right source for the idea), the ideas grow(proliferate) and then when the nutrients are lacking or waste products accumulate(side effects), the ideas(like cells), just like microbes, ideas will stop growth and die. If it is something like a bioreactor, that is someone taking care of the necessities and troubles of the mind, everything goes planned, i.e. there is no free will. The mind

could be called 'idea-reactor'. The analogy for the mind may not be as perfect as a set of computer memories connected via network, as shown in some movies like 'The Matrix' and also it is to be noted that each microbial cell has plenty of processes going on and getting a microbial strain is a painstaking process in itself. The final point that can be noted is, like every kind of microbe(idea), every idea just will have a death phase. There is no talk/analogy of viruses which don't have a life outside, but consume life when within.

Ideas that come from within:

Microbes can be found in different environmental conditions and it is found in human digestive tracts and some help in digestion like probiotics. Similarly ideas can occur under different environmental conditions and they need not be only input signals, they can be inferences(outputs) as well. And when they are send in again to the system(mind), it forms a kind of signal device. If the signals get amplified, the mind behaves in a way like amplifier and reacts in a way, it might not intend. There is repentance/apology or a distraction or a longing for

knowledge/improvement. While I write this, I would like to mention Shiv Khera's words in 'You can Win!', 'The tragedy is that there are many walking encyclopedias who are living failures.'. So, even though a signal failure doesn't mean life(mind) in itself a failure or any writer for this matter is a success, it is often times getting projected onto the mind through sources unconsciously.

If having a counseling session with a psychiatrist is projected as desirable and knowing different disease names is sometimes projected as desirable for proper diagnosis and prognosis(ideas), based on my understanding from watching movies/internet(source), then If I reiterate those ideas or trust the source completely, I will believe in it, even though it need not be always the case scenario. Self-help in the first case and if fear of a disease prevails, prevention of certain events like eating, drinking habits, avoiding obsession with certain things(being overzealous) can also help, rather than expecting miraculous and chance outcomes. So, the idea is invalidated. Can this wisdom be obtained by thinking and pure speculation and more consultation? Difficult and it can only be obtained practical experience.

Life need not be perfect and meaningful; this has been the message, when I had many questions in college or in IT company; 'You need not be a student Vivekananda, looking in for Guru Ramakrishna nor become a fake saint either, in the process. It is to be noted that, Vivekananda was a mendicant(Bagavathi Bikshaam Devi!) monk who became inspired and a guru. Not everyone can be enlightened (inspired or know some truth) and need be enlightened, but there is sometimes a thirst(trishna as in Buddhism) kindled somewhere mostly by the spirit(i.e. out of nowhere through curiosity) but could be blamed on a source, nevertheless(like reading a text, watching a news). But some enlightened are marketed as gurus/saints. These are some of the categories of saints/gurus; mendicant monks or materialistic lifestyle believing gurus or fake saints in India. Whether everyone is enlightened or correct is a question apart. So, something like search for truth or some force like belief, idealism(perfection), drives everyone and they settle finally in something called, 'peace', 'mental calmness', 'ashram' or as a 'wrong advertisement for a guru'. Can being materialistic, altruistic(helping others), stoic(preaching virtue), disciplined, knowledgeable, in the

right mix succeed in the long run or a singular thing at its zenith is desired ? It's a question that I saw bewildering some people I know who discuss vigorously whenever some relevant news flashes. It is no doubt that an idea(belief or disbelief) had got self-detonated successfully!

3. This or That ? and some propositions in Tamil movie titles

Definition Used: Fuzzy Logic is an approach to variable processing that allows for multiple possible truth values to be processed through the same variable. (Courtesy: Investopedia)

Catharsis - the process of releasing, and thereby providing relief from, strong or repressed emotions.

A paradox is a statement or problem that either appears to produce two entirely contradictory (yet possible) outcomes, or provides proof for something that goes against what we intuitively expect. (Courtesy: metalfloss.com)

ESSAY:

1. Panamaa Paasama (Money or Affection)?
2. Kalviya Selvama Veeramaa (Education or Money or Courage)?
3. Kaasethaan Kadavulada (Money is God= Money is supreme)

The above three movie names can be translated in terms of propositional logic: A or B ? A or B or C?, A is true.

Propositional logic has propositions(that is statements) as true and not ask to choose between A or B. It asserts the truth statement. In one recent Tamil movie, Mahaan(2022), the protagonist Mahaan(His Greatness- Vikram) in climax asserts where there is no Sathya(another character, but he alludes to truth), there is no place for Arivu(another character, but alluding to wisdom). These are some simple propositional logic(or its kind) statements, which can be interpreted easily; there might be many based on fuzzy logic or any other model or simply there might not be any as some English movies are titled ‘Analyze This’, ‘Analyze That’. So, in one end there are some movie names which provoke wisdom, truth, curiosity and at the other end there are some which ask to cut down such curiosity. Just like

light has a wide spectrum or a magnet has two ends, these two scenarios can be taken as two ends. No doubt, the content will be appropriately packed and it is mostly advertised as for time pass or entertainment and henceforth, not to be taken as a source of knowledge(epistemological). Or the movie names listed in 1 and 2 could be simply paradoxical questions. Statement 3 can be reverse encoded as, 'Work is worship as it translates to money'.

But, in the age of television, there are reminders of the events that were contained in that package, when shuffled through channels and it helps in some moments of temporarily living through that moments or helps in the process of catharsis in real life. A few real world activities like trekking, exercising have become part of life and they too help in moments of catharsis. So, what is true in real life may not be true in movies or scenes(say ~A(not A in propositional logic) is true in movies) . Though this is common knowledge, just like ants getting attracted to sugar through the receptors in their antennas, people love happiness and possibly in order to keep in good spirits(Aristotle's eudaimonia) and out of free will or wrong

guidance or stupidity/ignorance or some other reason, the agent(human) gets associated with not A(untruth) and decides to live with it and finds unhappiness, inability in real life. The question is can the art and artist be blamed ? The answer is NO. If the problem can be traced back, it might be traced back to childhood, where stories such as 'Alice in Wonderland' or 'Panchatantra' or 'Comics' or 'Amar Chitra Katha'(ACK), 'Once upon a time, there lived a king/queen..' stories be dated back, where questions pertaining truth were curbed due to incomprehensibility or laziness or social circle or fantasy. There is no one to be blamed on! If the agent copies good morals from ACK comics and sees repeatedly cosmetic worse case scenarios in life through entertainment and wonders or tries to filter out bad data and get good morals but fails can the bad data to him be blamed? The filter that he has kept is to be blamed and so, in next scenario, he changes the filter or perspective without guidance. Now, who is to be blamed ? And the final case scenario, the agent is curious and he is rational(reasoning person who thinks he can understand) if taught, but the teacher looks good to ugly and the river or sea looks wide, deep enough and the teacher pushes the student onto the pool/river and asks to swim, but the

student doesn't trust the teacher and says doesn't know how to swing arms and legs and the teacher simply watches; now, who is to be blamed?

4. Quotes by John Stuart Mill (1806-1873)

It is indisputable that the being whose capacities of enjoyment are low, has the greatest chance of having them fully satisfied; and a highly endowed being will always feel that any happiness which he can look for, as the world is constituted, is imperfect. But he can learn to bear its imperfections, if they are at all bearable; and they will not make him envy the being who is indeed unconscious of the imperfections, but only because he feels not at all the good which those imperfections qualify.

It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, is of a different opinion, it is only because they only know their own side of the question.

From 'Utilitarianism'

War is an ugly thing, but not the ugliest of things: the decayed and degraded state of moral and patriotic feeling which thinks that nothing is worth a war, is much worse. When a people are used as mere human instruments for firing cannon or thrusting bayonets, in the service and for the selfish purposes of a master, such war degrades a people. A war to protect other human beings against tyrannical injustice; a war to give victory to their own ideas of right and good, and which is their own war, carried on for an honest purpose by their free choice, – is often the means of their regeneration. A man who has nothing which he is willing to fight for, nothing which he cares more about than he does about his personal safety, is a miserable creature who has no chance of being free, unless made and kept so by the exertions of better men than himself. As long as justice and injustice have not terminated their ever-renewing fight for ascendancy in the affairs of mankind, human beings must be willing, when need is, to do battle for the one against the other.

From Principles of Political Economy

A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury.

On Liberty

He who knows only his own side of the case knows little of that. His reasons may be good, and no one may have been able to refute them. But if he is equally unable to refute the reasons on the opposite side, if he does not so much as know what they are, he has no ground for preferring either opinion... Nor is it enough that he should hear the opinions of adversaries from his own teachers, presented as they state them, and accompanied by what they offer as refutations. He must be able to hear them from persons who actually believe them...he must know them in their most plausible and persuasive form

On Liberty

Since every country stands in numerous and various relations with the other countries of the world, and many, our own among the number, exercise actual authority over some of these, a knowledge of the established rules of international morality is essential to the duty of every nation, and therefore of every person in it who helps to

make up the nation, and whose voice and feeling form a part of what is called public opinion. Let not any one pacify his conscience by the delusion that he can do no harm if he takes no part, and forms no opinion. Bad men need nothing more to compass their ends, than that good men should look on and do nothing. He is not a good man who, without a protest, allows wrong to be committed in his name, and with the means which he helps to supply, because he will not trouble himself to use his mind on the subject. It depends on the habit of attending to and looking into public transactions, and on the degree of information and solid judgment respecting them that exists in the community, whether the conduct of the nation as a nation, both within itself and towards others, shall be selfish, corrupt, and tyrannical, or rational and enlightened, just and noble.

Inaugural address at University of St.Andrews,

Definition: tyrannical - exercising power in a cruel and arbitrary way)

In this age, the mere example of non-conformity, the mere refusal to bend the knee to custom, is itself a service.

Precisely because the tyranny of opinion is such as to make

eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigor, and moral courage which it contained. That so few now dare to be eccentric, marks the chief danger of the time

5. நிர்ணயவாதம் -Determinism -Wiki, Translated and Polished

Definition Used (as per Oxford dictionary)

Teleological:

(1.PHILOSOPHY) relating to or involving the explanation of phenomena in terms of the purpose they serve rather than of the cause by which they arise."teleological narratives of progress"

2. (THEOLOGY) relating to the doctrine of design and purpose in the material world."a teleological view of nature.

Essay:

நிர்ணயவாதம்(determinism) என்பது அனைத்து நிகழ்வுகளும் முன்பு இருந்த காரணங்களால்(causes) முற்றிலும் தீர்மானிக்கப்படுகின்றன என்ற தத்துவ பார்வை. In theological terms, it could be said as karma(good and bad) determines life. இது வரலாற்றினை தீர்மானிக்கக் கூடிய எல்லாக் கோட்பாடுகளும்(all principles determining history) பல்வேறு சமயங்களில் ஒன்றுடன் ஒன்று உள்நோக்கங்கள்(intentions) மற்றும் பரிசீலனைகளில்(enquiries) இருந்து உருவாகியுள்ளன என்ற வாதத்தை முன் வைக்கிறது.

நிர்ணயவாதத்திற்கு நேர்மாறானது நிர்ணயம் இல்லா வாதம்(Indeterminism) ஆகும். இது காரணம்(causes), சில வகையில் உறுதியற்ற தன்மை(not fixed) உடையது, இல்லையெனில் தீர்மானமில்லா(cannot be determined/ resolved) வாதத்தை முன் வைக்கிறது. இது நிகழ்வுகளுக்கு சீரற்ற தன்மையை(randomness) காரணமாக வைக்கிறது. நிர்ணயவாதம் பெரும்பாலும் சுதந்திர விருப்பத்துடன்(free will) முரண்படுகிறது, இருப்பினும் சில தத்துவவாதிகள் இரண்டும்(free will and determinism) இணக்கமானவை என்று கூறுகின்றனர்.

நிர்ணயவாதம், சுதந்திர விருப்பத்துடன்(free will) ஒன்றோடு ஒன்றாக முரண்படாமல் இருக்குமானால், அது, "எந்த முடிவிற்காக, சுதந்திரம் விட்டுத்தரப்பட்டது"(end justifies the means) என்று வாதிடும் போது சேர்கிறது. காரண நிர்ணயவாதம் (causal determinism) மற்றும் டெலியலாஜிக்கல்(teleological-முடிவின் அடிப்படையில்) நிர்ணயவாதம், இந்த வழியினை காட்டுகிறது. எதேனும் நல்லதை நாம், நமக்கு கொடுக்கப்பட்ட குறுகிய வாய்ப்பின் மூலமாக செய்ய பார்த்தால், அல்லது ஏதோ ஒரு நல்லதுக்காக இது நடக்கிறது, என்று கூறுவோமானால், அது teleological determinism ஆகும். "முற்பகல் செய்யின், பிற்பகல் விளைகிறது", என்று நம்புவது, காரண நிர்ணயவாதம் ஆகும்.

பின் வரும் துறைகளில் எவ்வாறு நிர்ணயவாதம் பொருந்தும், என்பதை நாம் காணலாம்.

இயற்பியல்(physics):

நிர்ணயவாதம் என்பது பெரும்பாலும் காரண நிர்ணயம்(causal determination) என்று பொருள் கொள்ளப்படுகிறது. இது இயற்பியலில்(physics) காரணம் மற்றும் விளைவு என்று

அழைக்கப்படுகிறது (Cause and effect). இயற்பியலில் பெரும்பாலும், எந்த ஒரு பொருள் அல்லது நிகழ்வின் தற்போதைய நிலையும்(an object or event's current state) முந்தைய நிலைகளால் முழுமையாக தீர்மானிக்கப்படுகிறது(fully determined by previous states) என்ற வாதத்தின் அடிப்படையில் ஆராய்ச்சிகள் மற்றும் கோட்பாடுகள் உருவாக்கப்படுகின்றன.

உதாரணமாக, அண்டவியல் பொருத்த வரையில்(with regard to cosmology), முழு பிரபஞ்சமும்(complete universe) ஒரு ஒற்றை நிர்ணயிக்கப்பட்ட அமைப்பு அல்லது பல வரையறுக்கப்பட்ட உறுதியான அமைப்புகளை (one determined state or many determined states-multiverse) அடிப்படையாக கொண்டு உருவானது என்ற வாதத்தின் அடிப்படையில் கோட்பாடுகள் முன் வைக்கப்படுகின்றன.

உயிரியல்(Biology)

உயிரியல் மற்றும் பரம்பரையின்(biological and inheritance) பின்னணியிலும் முன்னரே தீர்மானிக்கும்(pre-determining) சொல் அடிக்கடி பயன்படுத்தப்படுகிறது. பரம்பரை ஆய்வு பொருத்த வரையில் மரபணு நிர்ணயம்(Genetic determinism)

என்று அழைக்கப்படுகிறது. உயிரியல் நிர்ணயம்(Biological determinism) என்பது மனித நடத்தைகள், நம்பிக்கைகள் மற்றும் ஆசைகள் ஒவ்வொன்றும் மனித மரபணு இயல்பினால் நிர்ணயிக்கப்பட்டவை என்று வாதிடுகிறது.

இறையியலில்(theology) மரணவாதம்/கொடியவாதம் (Fatalism)

பொதுவாக ஃபாடலிசம்(fatalism) நிர்ணயவாதத்தின் ஒரு வடிவமாக பார்க்கப்படுகிறது. இது மனிதர்கள் தங்கள் எதிர்காலத்தின் மீது எந்த கட்டுப்பாட்டையும் கொண்டிருக்காதபடி, எல்லாம் அதுவாக நடக்க வேண்டும் என்ற எண்ணம் இருக்கும்படியும், விதி தன்னிச்சையான(arbitrary-based on random choice, rather than any reason) சக்தியைக் கொண்டுள்ளது, மேலும் எந்த காரணத்தையும் அல்லது வேறுவிதமாக நிர்ணயிக்கும் சட்டங்களையும்(determining principles) பின்பற்ற வேண்டியதில்லை என்ற கொள்கையின் அடிப்படையில் செயல்படுகிறது. பழங்காலத்தில் முனிவர்கள் சபித்தது, மன்னர்கள் பயந்தது அல்லது பாவத்துக்கு ஆளானது (நம்பியோ நம்பாமலோ) ஆகிய கதைகள், தெய்வ நம்பிக்கைக்காகவும்,

வருமுன் காக்கும் திட்டத்துக்காகவோ இருக்கலாம். இப்போதும் குறி கேட்பது, ஜாதகம் பார்ப்பது நடந்து கொண்டதான் இருக்கிறது; இது ஒரு வகையில் ஏதோ ஒரு நிர்ணயத்துக்கு கட்டுப்பட்டு அல்லது கட்டுப்பட விரும்புவதையே குறிக்கிறது. இது நம் சமூகத்திற்காக, நம் குடும்பத்திற்காக, நம் நலனிற்காக(அரக்க குணம் இல்லாமல், அல்லல் படாமல்) இருப்பதற்காக இருக்கலாம். இருப்பினும் ஒரு நிர்ணயத்திற்கு கட்டுப்பட்டே வாழ்கிறோம். இது கல்வியால், அல்லது சூழ்நிலையால், (நலனுக்காகவோ எதற்காகவோ) திணிக்கப் படுகிறது. உதாரணமாக, தந்தை கடவுள் பக்தி கொண்டிருக்கலாம். நம்பாதவர்கள் அல்லது ஈடுபாடு இல்லாதவர்கள் இருக்கலாம். தெய்வ நம்பிக்கை அல்லது மூட நம்பிக்கை என்று சொன்னாலும், விதியை மதியால் வெல்ல முடியும் என்று நம்புவதோ, அல்லது பரிகாரங்கள் செய்து தப்பிப்பதோ, அல்லது பாவமன்னிப்பு கேட்பதோ, அனுபவிக்கிறேன் எல்லாம் என் தலையெழுத்து!, நிர்ணயவாதத்தின் சில அம்சங்களாக இருக்கலாம்.

“எது நடந்ததோ, அது நன்றாகவே நடந்தது! எது நடக்கிறதோ, அது நன்றாகவே நடக்கிறது! எது நடக்குமோ, அதுவும் நன்றாகவே நடக்கும்!” - A

"எதை நீ கொண்டுவந்தாய், அதை நீ கொண்டு செல்வதற்கு. எது இன்று உன்னுடையதோ நாளை மற்றொருவருடையதாகிறது" - B, என்கிறது கீதை.

மனதின் பாரத்தை முதல் பாதி(A) மூலம் குறைக்கப் பார்த்தாலும் by resigning to the will of God, எப்போதும் அதனை மனம் ஏற்று நடப்பதில்லை, நடக்கவும் தேவையில்லை, according to free will argument.

ஆனால், சுதந்திர விருப்பத்தின் தோல்வியினை மனம் ஏற்க முடியாமல் சில சமயங்களில் தவிக்கிறது. அப்போது உதவி அல்லது ஒரு மாயம் வந்தால் நன்றாக இருக்கும் என்று தோன்றும். இதுவும் மனம் மரணவாதத்திற்கு(fatalism) தள்ளப்படும் ஒரு போக்கினையே காட்டுகிறது. விளையாட்டுப் போட்டியிலும் தோல்வியினை தழுவும் தருவாயில், நம் மனதுக்கு பிடித்த அணி வெற்றிப் பெற அதிசயம் வராதா என்று எண்ணுவது போலத்தான், சில சமயங்களில் முயற்சி செய்தாலும் சிறிய நேரத்தில் மிக கடினமான முயற்சி தேவைப்படும், இலக்கை அடைவதற்கு!

“தெய்வத்தான் ஆகா தெனினும் முயற்சிதன் மெய்வருத்தக் கூலி தரும்” என்று வள்ளுவர் கூறியிருக்கிறார்.

“பலனை எதிர் பாராதே கடமையை செய்” என்று கிருஷ்ணரும் கூறியிருக்கிறார்.

ஆனால் மனம் நடைமுறை, யதார்த்தம் என்று கூறும்; பதினொரு நபர்கள் ஆடும் கிரிக்கெட் விளையாட்டில் பத்து விக்ெட்டுகளுக்கு நாமே ஆடி விட்டு, இறுதி விக்ெட் ஆடுவது போன்று தோன்றும், அல்லது, புத்தம் புது வீரரை ஆஸ்திரேலியா பந்து வீச்சுக்கு இரை ஆக்குவது போல் தோன்றும். செய்த தவறுகளும் குழப்பங்கள் மனதை வாட்டலாம், அல்லது அது தான் வாழ்க்கை என்று மனம் நம்பிக்கை இழந்து மரணவாதத்திற்கு இரையாகலாம்.

கீதாசாரத்தில் கடவுள் உபதேசத்தில் மேற்கோளாக காட்டப்பட்ட மற்றொரு பாகம் B, கிழக்கத்திய மாயவாதத்திற்கு(eastern mysticism) ஆதரவாகவும் பொருள்வாதத்திற்கு(materialism) எதிராகவும் இருக்கிறது என்று கூறலாம். இதே போன்று பல தத்துவப் பாடல்கள், வந்துள்ளன தமிழில்; குறிப்பாக கண்ணதாசன் தத்துவப் பாடல்கள். திரை வசனங்களும், கதைகளும் அடிப்படை குடும்பங்களின் தேவைகள், வேலை வாய்ப்புகள், வாழ்வாதாரம், ஒற்றுமை, நிம்மதி போன்றவற்றையே வலியுறுத்தி வருகிறது. பல இந்திய அரசாங்கமும் இதனையே வலியுறுத்தி வருகிறது.

கொடியவாதத்தின்(fatalism) வகைகளில், கடினமான இறையியல் நிர்ணயம்(hard theological determinism) மற்றும் முன்னறிவிப்பு(predetermination)/வலுவற்ற நிர்ணயம்(weak theological determinism) ஆகியவை அடங்கும்.

கடினமான(வலுவான) இறையியல் நிர்ணயம், எல்லா செயல்களையும் கடவுள் ஒவ்வொருவரையும் உருவாக்கும் போதும், தீர்மானிப்பதால்/முதலில் நிர்ணயப்பதன் மூலம், மனிதர்கள் எந்த பாவத்துக்கும் பொருப்பு ஆக மாட்டார்கள்; இந்த கோட்பாட்டின் மூலம் கடவுள் இருக்கையில் எவ்வாறு மனிதர்கள் எவ்வாறு பாவச் செயலுக்கு பழி சுமத்தப்படுகிறார்கள், எவ்வாறு பாவம்(தீயது) நடக்கிறது போன்ற கேள்விகள் பதில் அளிக்கப்படுகிறது. கிறித்துவ மதத்தில் முன்னறிவிப்பு என்பது, கடவுள் தாம் விரும்பியவர்களை நித்தியமாகத் தேர்ந்தெடுத்தார் என்ற கோட்பாடு ஆகும்; மனிதர்களின் செயல்களை முன்கூட்டியே தெரிந்து கொள்வதன் மூலம், சில வகையான சர்வ அறிவியலின் மூலம் நிறைவேற்றப்படலாம். கடவுளின் சர்வ அறிவாற்றல் பரிபூரணமானது, எதிர்காலத்தைப் பற்றி கடவுள் அறிந்திருப்பது தவிர்க்க முடியாமல் நடக்கும், இதன் விளைவாக, எதிர்காலம் ஏற்கனவே நிர்ணயிக்கப்பட்டுள்ளது(predetermined) என்ற கருத்து முன் வைக்கப்படுகிறது.

சுதந்திரமான விருப்பத்தைப்(free will) பொறுத்தமட்டில்,
“இறையியல் நிர்ணயவாதம் என்பது கடவுள் இருக்கிறார் மற்றும்
நமது எதிர்கால செயல்கள்(future actions) பற்றிய
முன்மொழிவுகள்(propositions) உட்பட அனைத்து
உண்மையான முன்மொழிவுகளும் அவரிடம் உள்ளது” என்ற
ஆய்வறிக்கை தவறான ஒன்றாகும். “கால் போன போக்கிலே
மனம் போகலாமா? மனம் போன போக்கிலே கால் போகலாமா?”,
போன்ற பகுத்தறிவான கேள்விகள்(rational reasoning)
மூலமாகவும், “பொது அறிவு உளவியல் (Commonsense
psychology/folk psychology)” மூலமாகவும், அறிவினை
மனிதன் வளர்த்து, தனக்கு உகந்த பாதையினை தேர்ந்தெடுக்க
முடியும் என்பது இந்த கோட்பாட்டின் அடிப்படை ஆகும்!

“தத்துவக் குப்பைகளையும் மறந்து, நல்லதும், கெட்டதும் நான்
என்பதும் மறந்து, முருகா, பரலோகம் மறந்திட செய்...
வித்தையாம் இவ்வுலகை, வித்தையென்று அறிந்திட செய்!” -
கந்த குரு கவசம்

“அனைத்தும் துக்கம்!” - புத்தர், போன்றவைகள் மாறி
“எங்ஙனும், எப்போதும் சங்கீதம், சந்தோஷம்” காலமாய்
இருப்பினும், இரண்டுமே, ‘fatalism’ மற்றும் அனைத்தும்,
அனைவருக்கும் பொருந்தும் கருத்துக்கள்/உண்மைகள், ‘இது

தான் அறிவு!’ என்ற போதனைகள் இருக்கக் கூடாது என்பது
தான் எனது தாழ்மையான கருத்து! மேலும், ஒவ்வொரு
காலத்திலும் ஒரு சாக்கிரட்டிஸ்(சமூகத்தோடு ஒட்டாத, why not
types- misfits), ஒரு பிலாட்டோ(எழுத்துக்களின் மூலம்
சாக்கிரட்டிஸின் குரல்), அரிஸ்டாட்டில்(பிலாட்டோவின்
சிஷ்யப்பிள்ளை) மற்றும் ஒரு பரம்பரை, அதாவது ஒரு
டிரெண்ட்(trend), வருகின்றது. அவர்கள் சக்தி எவ்வாறு திசை
மாற்றப்பட்டு, பயன்படுத்தப்படுகின்றது என்பது தான் சரித்திரம்!

Courtesy:

- Wikipedia, Britannica, Translation tools
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6. ஒரு காயும் அனுபவமும்

ஒரு கதை படித்தேன்; ஒரு நபர் புது நாட்டிற்கு பயணம்
செய்கிறார். முன் பின் தெரியாத ஊர். அவர் காய் பழங்களை
பார்த்ததே இல்லை. தள்ளுவண்டி கடையில் வண்ண வண்ணமாக
ஒரு வியாபாரி காய் பழங்களை விற்றுக் கொண்டு செல்கிறார்.
எந்த பொருள் குறைந்த விலையில் விற்கப் படுகிறதோ, அதை
வாங்கினார். வீட்டில் சாப்பிட்டார். கண்ணில் நீர் வழிகிறது.

இருந்தாலும் சாப்பிட்டுக் கொண்டே இருக்கிறார்.

வாங்கிவிட்டோமே என்று! உதாரணமாக நானும் முன் பின் அறிமுகம் இல்லாத பல முயற்சிகளை மேற்கொள்கிறேன். சிலர் இமய மலை உச்சிக்கு சென்று மீண்டும் திரும்பும் ஆசையினை மேற்கொள்கிறார்கள், சிலர் விஞ்ஞான ஆராய்ச்சிகளை, கற்பனைகளை, கலைகளைக் கற்றுக் கொண்டு வெற்றி பெறுகின்றார்கள். அவர்களிடம் எப்படியோ சென்று துறையை பற்றி தெரிந்து கொண்டு, நானும் வெற்றி பெற வேண்டும் என்ற ஆசை வந்திருக்கலாம், மைக்கல் Faraday போல. ஆனால், யாரும் முயற்சி செய்யாத ஒன்றை செய்யப் போகிறேன் என்று கூறினால், அதற்க்கான அறிவாளித்தனமும் பக்குவமும் செய்முறை விதிகளும், கால அவகாசமும், சமூகத்தில் அதனால் ஏற்படும் பாதிப்புகளும் பற்றிய அறிவு வேண்டும். நிதானம் இல்லாமல் முயற்சி செய்தால், முல்லா சாப்பிட்ட காயான பச்சை மிளகாய், போல அனுபவம் அமையும் என்பதற்கு நான் சாட்சி!

7. Eating Pancakes and a Lama-ism

All names, facts and characters are mere fiction and any resemblance to anything, anyone might be unintentional. Like in maths, $x=y$, 'peaches' as a code word for Manny in Ice Age-3 movie, Dalai Lama's allusion of something to

coffee, this essay will have 'eating pancakes' for some phenomena. Eating pancakes can be described as something which could be had based on some appetite. In a world called, 'Zabrasquare', there are regulatory guidelines for pancake consumption. it is advised that if pancakes should be consumed, it should be at an appropriate place, at an appropriate age with a known trusted person after appropriate rituals. It is based on years of experience, knowledge and it is considered good for the soul, mind. It is the belief of the land and pancakes is not a commodity to be sold publicly. In 'Zabrasquare', it is considered not appropriate to talk about pancakes consumption as such in public or friends, though it is a funny and mischievous one for the common folks and the new generation. There is another world called, 'Dinocube' where due to different reasons, like 'forceful or rational brainwashing', 'punishment inflictions', 'materialistic rewards' or any other, people are made to eat different types of pancakes and is marketed as desirable one which can be had with no restrictions. In mathematical terms, if A is the matrix corresponding to 'Zabrasquare' and B is the matrix corresponding to 'Dinocube', then B is the inverse of A.

Peter Parker is from, 'Zabrasquare' and has seen different sorts of cakes and dishes that have been baked and cooked, and his mind has not bothered about the pancake, as he had taken it as a matter of pride, virtue and also ignorance played a part, which he proudly accepted as 'bliss'. For Peter Parker, people in his life (neighbors, family, friends) were important. He accepted the law of the land that, pancake's restrictions are there in place for some reason. There was a new portal launched, where people of Zabrasquare had access to people of different worlds. Parker out of curiosity, looked in for what and how people in other worlds are doing, when they eat pancakes, how they are eating, which pancakes they are eating and got to know the people of 'Dinocube'. How does the mind react when A is multiplied by its inverse? If it is happily fed, based on impulses and belief, that nothing bad could happen, more such data be fed unknown to the mind. What if, the eating pancakes tries to alter the existing loaded relationships in the mind; that pancakes could be had with anyone at any desired place? It is in direct contrast to the loaded relationship and the operating

system called, 'belief' created. There are few things that might happen unknown:

1. Mind gets confounded; confused on how to process the data, as there are two contrasting sets of data and relationships loaded. If a computer program takes certain time to multiply 3X3 matrix, what can the mind do with say 100 or 1000 rows of data and relationships stored in a E-R schema in the mind database?
2. It could feel jubilant, excited for having flaunted the rules, be happy that life has opened some new possibilities.
3. If it feels, 'humanistic', 'empathetic', it could think of the possibility that people of 'Dinocube' of having committed some big mistake in order to be eating pancakes in such ways.
4. If the mind overthinks or tries to think in a smart way, it could think of whether the other side of the world has been 'brainwashed', 'punished' or they could be simply artificial machines, circuitry or simply be rewarded for enacting or live in another world where there are? Whether I am also like that?

5. The belief system is wrong either in part and it has to be rewritten. Don't bother to multiply by its inverse again. This is called 'maturity'.
6. However if 'everything goes', 'my free will', 'my life', the thought goes, I can manage, over time new experiences will heal the other experiences, whether bad, good or mixed or the matrix multiplication might have become successful and behavioral changes might have happened. Because man even though is passionate, is also a rational animal.
7. A skepticism like if the belief system is wrong in part, whether it has the potential to be wrong in its entirety can cut short the creative potential that a man can develop or can make him doubt everything. Lost time can never be got back, and it is same as the lost innocence.
8. Can the mind recollect all the beautiful dishes that it has had from childhood?
9. If there are different historical theories or experiences flaunted around the pancakes and there are legends around those who had crossed the boundaries, mind tends to go into rectifying the mistake mode or repent mode.

10. It could try to process aphorisms and sayings like, 'Too much of anything is good for nothing'; am I consuming too much or enough? It is called looking in for 'social acceptance/approval' or 'folk psychology' .
11. Or the mind which held in contempt pancake sellers in contempt, might regard them in the exact opposite way.
12. The mind could turn philosophical and become a saint and say, 'Pancake is not the end of the world. There are plenty of other beautiful dishes in the world! Pancake is simply one such dish and like a child, whatever is been prohibited or has some clauses, or because of some reason listed previously, the mind always like to know more. The pancake is in some ways delicious whenever thought again and brings about various emotions The appetite could be based on physiological factors(the appearance, packaging), mental factors(rational mindset), or some chemical factors such as what is present in the cake post consumption, 'child mindset', that induces the mind to consume the pancake again or some physical factors or some other devil playing Peter Parker's mind or some other reason that the mind like to attribute.

8. நியாயம், உண்மை, சாமர்த்தியத்தனம், அது, இது, எது ?

பௌத்த மத கதைகளில் விலங்குகள் பேசும்; குழந்தையாக இருக்கும் போது கதை கேட்கும் போது நண்பர்களிடம் சென்று பகிர்வேண். எவ்வளவு பகிர்ந்திருப்பேன் என்று எனக்கு தெரியாது, நான் பெரியவன் ஆன பிறகு ஒரு சிறுவன் என்னிடம் பகிர்ந்தால் ஆச்சர்யமாக பார்ப்பேன். நாமளும் அப்படித்தானே இருந்தோம். என்னாச்சு! Speaking Tree(referring to Kalpavriksha) website has this story . கதைக்கு செல்வோம்: ஒரு இளைஞன் ஆற்றோரமாக விளையாட செல்கிறான். விளையாடும் தருவாயில் ஒரு குரல் கேட்கிறது. “என்னை காப்பாற்றுங்கள்!” என்று. பார்த்தால் அது ஒரு கொடிய முதலை வலையில் சிக்கிக் கொண்டு தவித்தது. அவன் அதற்கு உதவி செய்தால் தான் மாட்டிக் கொண்டு விடுவோம் என்று நன்றாக தெரியும். ஆனால், அதுவோ கண்ணில் தண்ணீர் வழிய ஒன்றும் செய்ய மாட்டேன் என்று சொன்னது. Crocodile tears என்றால் அது ஒண்ணுத்துக்கும் பயன்படாத ஒன்று என்று அவனுக்கு தெரியாது. அதனால் முற்படுகிறான், அதனிடம் மாட்டாத வாறே , முயற்சி செய்கிறான். இருந்தாலும் தண்ணீரில் அதன் வேகம் நூறு மடங்கு, நிலத்தை விட. அந்த வலையை அவிழ்த்தவுடன் அவனது காலை கவ்வியது. பொதுவாக கவ்வினால் உயிர் முடிந்தது என்று

தான் அர்த்தம். ஆனால் கதைக்காக, “மாட்டிக்கொண்டாயா?”, என்று அந்த மிருகம் கேட்க, “நான் உனக்கு உதவ அல்லவா நினைத்தேன், எனக்கு துரோகம் செய்யலாமா?” என்று அவன் பாவமாக பயத்துடன் அவன் மனித கண்ணீருடன் கேட்கிறான்.

“இது தான் உலகம்! இது தான் வாழ்க்கை”, என்று அது சொல்கிறது. மரத்தின் மேல் இருந்த பறவைகளிடம், “இதுவா உலகம், இதுவா வாழ்க்கை?” என்று கேட்கிறான். பறவைகள், “நாங்கள் கஷ்டப்பட்டு கூடுகள் கட்டுகிறோம் ஆனால், பாம்புகள் எங்கள் முட்டைகளை சாப்பிட்டு விடுகிறது. அப்போது நாங்கள் இது தான் உலகமா என்று மக்களிடம் கேட்டோம், அவர்கள் நகைத்தனர். ஆகவே, இப்போது நீ கேட்கும் தருவாயில், நாங்களும் அதே பதிலையும் அனுபவத்தையும் பகிர்ந்து கொள்கிறோம். எங்களை மன்னிக்கவும்!”, என்று பணிவுடன் சொன்னர். அப்போது அந்த வழியாக ஒரு கழுதை வந்தது. மீண்டும் அந்த இளைஞன், அதே கேள்வியை கேட்டான். “நான் என் முதலாளிக்காக காலம் காலமாக உழைத்து வந்தேன். என் முதுகில் பல மூட்டை சுமைகளை வைத்து அவன் நன்றாக தொழில் செய்தான். எனக்கு வயதானவுடன் என்னை அனுப்பிவிட்டான். ஆக, இது தான் உலகம். என்னை மன்னிக்கவும்! உண்மை, கசப்பாக இருந்தாலும் ஏற்றுக்கொள் !”, என்றது. இறுதியில், தனது காலம் முடிவுக்கு வருவதை எண்ணி வருத்தத்துடன், எல்லாம் வல்ல இறைவனை எண்ணிக் கொண்டு,

மலரும் நினைவுகளையும், தான் அன்று பெரிய தவறு செய்து விட்டோமே, யார் முகத்தில் முழித்தோமோ என்று எண்ணி அந்த இளைஞன் நம்பிக்கையினை விட்டான். அப்போது புத்திசாலித்தனமான ஒரு முயல் அங்கு இருந்தது, பார்த்து விஷயத்தைப் புரிந்து கொண்டு, அந்த முதலையிடம் சாமர்த்தியதனமாக, “நான் இதனை அவமதிக்கிறேன். இந்த உலகம் ஒரு அழகான உலகம். நம்பிக்கை துரோகம் என்பது கிடையாது. நீ என்னுடன் வாதிட்டு வெற்றி பெற முடியுமா?”, என்று கேட்க, ” நான் வேடனிடம் மாட்டித் தவிப்பதை பார்த்து, உன்னால் உதவ முடிந்ததா? இது தான் உலகம்” என்று முதலை வாயைத் திறந்து வாதிட, அந்த இளைஞன் விட்டால் போதும் என்று தப்பித்தான். அவன் கண்ணில் நீர் தழும்ப, அந்த முயலுக்கு நன்றி கூறி விட்டு. ஊர் மக்களை அழைத்து வந்து தண்ணீரில் இருந்த அந்த முதலையை கொன்றான். அவன் நிலத்திற்கு வந்து, பார்க்கும் பொழுது, ஒரு நாய் அந்த முயலைக் கொன்றுத் தின்றுக் கொண்டிருந்தது . அவன் தடுக்க முற்பட்டாலும் அவனால் காப்பாற்ற முடியவில்லை. “இது தான் உலகம்! இது தான் வாழ்க்கை!” என்று தன்னைத் தானே சமாதானம் செய்து கொண்டு சென்றான்.அநீதி, வாழ்க்கையில் ஒரு பங்கு. இதனை ஏற்றுக் கொண்டு செல்ல வேண்டிய சூழ்நிலை பல சூழ்நிலைகளில் அமைகிறது! எல்லாவற்றிற்கும் நியாயம் கிடைப்பது கடினம் என்பது இந்தக் கதையின் கரு. போராட்டம், நம்மைக்

காப்பாற்றும் குரல்கள், சந்தேகம், பயம், நம்பிக்கைத் துரோகம் என ஒரு மன கற்பனை வலையில் இருக்கிறதோ என்ற சந்தேகம் கதைகள் மூலமாக எழுகிறது! எது உண்மை என்று புரிவதற்கு எட்டு ஜென்மம் எடுக்க வேண்டும் போல, அதற்கு இந்த கதையே நம்பிக் கொண்டு (உண்மையோ போலியோ?) கவனத்தோடும், ஆச்சர்யத்தோடும் வாழலாம்.

9. History of the Human Race by Giacomo Leopardi (1798-1837)

It is said that the first inhabitants of the earth were everywhere created simultaneously. Whilst children they were fed by bees, goats, and doves, as the poets say the infant Jove was nourished. The earth was much smaller than it is at present, and devoid of mountains and hills. The sky was starless. There was no sea; and the world as a whole was far less varied and beautiful than it now is.

Yet men were never weary of looking at the sky and the earth, which excited within them feelings of wonder and admiration. They considered them both to be of infinite

extent, majesty, and magnificence. Their souls were filled with joyous hopes, and every sensation of life gave them inexpressible pleasure. Their contentment daily increased, so that they at length thought themselves supremely happy. In this peaceful state of mind they passed their infancy and youth.

Arrived at a mature age, their feelings began to experience some alteration. As their early hopes, to which they had perseveringly adhered, failed of realisation, they no longer put faith in them. But, on the other hand, present happiness isolated from anticipation of the future, did not suffice them; especially seeing that, either from habit or because the charm of a first acquaintanceship had worn off, nature and all the incidents of[Pg 2] life gave them much less pleasure than at first. They travelled over the earth, and visited the most distant lands. This they could easily do, because there were neither seas, mountains, nor obstacles of any kind to oppose them. After a few years, most men had proved the finite nature of the earth, the boundaries of which were by no means so remote as to be unattainable. They found too, that all countries of the world, and all men, with but slight differences, were alike.

These discoveries I so greatly increased their discontent, that a weariness of life became prevalent among men even before they had passed the threshold of manhood. And as men grew older, this feeling gradually transformed itself into a hatred of existence, so that at length, seized by despair, they in one way or another hesitated not to abandon the light and life once so beloved.

It seemed to the gods a shocking thing that living creatures should prefer death to life, and should destroy themselves for no other reason than that they were weary of existence. It also amazed them beyond measure to find their gifts held in such contempt, and so unequivocally rejected by men. They thought the world had been endowed with sufficient beauty, goodness, and harmony to make it not merely a bearable, but even a highly enjoyable place of residence for every living thing, and especially for man, whom they had fabricated with peculiar care, and a marvellous perfection. At the same time, touched with a deep feeling of compassion for the distress men exhibited, they began to fear lest the renewal and increase of these deplorable actions might not soon result in the extinction of the human race, contrary to destiny, and they would thus lose

the most perfect work of their creation, and be deprived of the honours they received from men.

Jove determined therefore to improve the condition of men, since it seemed necessary, and to increase the means whereby they might obtain happiness. They complained of the deceitfulness of things; which were[Pg 3] neither as great, beautiful, perfect, nor varied as they at first imagined them to be; but were, on the contrary, small, imperfect, and monotonous. They derived no pleasure from their youth; still less were they satisfied with the times of maturity, and old age. Their infancy alone gave them pleasure, and yearning for the sweetness of their early days, they besought Jove to make their condition one of perpetual childhood. But the god could not satisfy them in this matter; for it was contrary to the laws of nature, and the divine decrees and intentions. Neither could he communicate his own infinity to mortal creatures, nor the world itself, any more than he could bestow infinite happiness and perfection on men and things. It seemed best to him to extend the limits of creation, at the same time increasing the world's diversity and beauty. In fulfilment of this intention, he enlarged the earth on all

sides; and made the sea to flow as a separation between inhabited places, so that it might vary the aspect of things, and by severing their roads, prevent men from easily discovering the confines of the world. He also designed the sea to serve as a vivid representation of the infinity which they desired. Then it was that the waters covered the island Atlantis, as well as many other vast tracts of country; but the remembrance of this island alone has survived the multitude of centuries that have passed since that time.

Jove formed valleys by lowering certain places; and by exalting others he created hills and mountains. He bespread the night with stars; purified the atmosphere; increased the brilliancy and light of day; intensified the colours of the sky and the country, and gave them more variety. He also mixed the generations of men, so that the aged of one generation were contemporaneous with the children of another. Above all, Jove determined to multiply resemblances of that infinity for which men so eagerly craved. He could not really satisfy them, but wishing to soothe and appease their imagination, which[Pg 4] he knew had been the chief source of their happiness in childhood, he employed many expedients like that of the

sea. He created the echo, and hid it in valleys and caverns, and gave to the forests a dull deep whispering, conjoined with a mysterious undulation of their tree-tops. He created also the gorgeous land of dreams, and gave men power to visit it in their sleep. There they could experience such perfect happiness as could not in reality be accorded to them. This served as a substitute for the vague unrealisable conception of felicity formed by men within themselves, and to which Jove himself could not have given any real expression, had he desired to do so.

By these means the god infused new strength and vigour into the minds of men, and endeared life to them again, so that they were full of admiration for the beauty and immensity of nature. This happy state lasted longer than the previous one. Its duration was chiefly due to the diversity of ages among men, whereby those who were chilled and wearied with their experience of the world, were comforted by the society of others full of the ardency and hopefulness of youth.

But in process of time this novelty wore off, and men again became discontented and wearied with life. So despondent

did they become, that then is said to have originated the custom attributed by history to certain ancient nations; the birth of a child was celebrated with tears, and the death of a parent was the occasion of rejoicing for his deliverance.[1] At length wickedness became universal. This was either because men thought that Jove disregarded them, or because it is the nature of misfortune to debase even the noblest minds.

It is a popular error to imagine that man's misfortunes are the result of his impiety and iniquity. On the contrary, his wickedness is the consequence of his misfortunes.

The gods avenged themselves for their injuries, and punished mortals for their renewed perverseness, by the deluge of Deucalion. There were only two survivors of this shipwreck of the human race, Deucalion and Pyrrha. These unhappy ones were filled with the sense of their wretchedness, and far from regretting the loss of all their fellows, themselves loudly invoked death from the summit of a rock. But Jove commanded them to remedy the depopulation of the earth, and seeing that they had not the heart to beget a new generation, directed them to take

stones from the hill-sides, and cast them over their shoulders. From these stones men were created, and the earth was again peopled.

The history of the past had enlightened Jove as to the nature of men, and had shown him that it is not sufficient for them, as for other animals, merely to live in a state of freedom from sorrow and physical discomfort. He knew that whatever their condition of life, they would seek the impossible, and if unpossessed of genuine evils, would torment themselves with imaginary ones. The god resolved therefore to employ new means for the preservation of the miserable race. For this purpose he used two especial artifices. In the first place, he strewed life with veritable evils; and secondly, instituted a thousand kinds of business and labour, to distract men as much as possible from self-contemplation, and their desires for an unknown and imaginary happiness.

He began by sending a multitude of diseases, and an infinite number of other calamities among them, with the intention of varying the conditions of life so as to obviate the feeling of satiety which had resulted before, and to

induce men to esteem the good things they possessed so much the more by contrast with these new evils. The god hoped that men would be better able to bear the absence of the happiness they longed for, when occupied and under the discipline of suffering. He also determined by means of these physical infirmities and exertions, to reduce the vigour of men's minds, to humble their pride, to make them bow the head to necessity, and be more contented with their lot. He knew that disease and misfortune would operate as a preventive to the committal of those acts of suicide which had formerly been rife; for they would not only make men cowardly and weak, but would help to attach them to life by the hope of an existence free from such sufferings. For it is a characteristic of the unfortunate that they imagine happiness will wait on them as soon as the immediate cause of their present misfortune is removed.

Jove then created the winds and the rain-clouds, prepared the thunder and lightning, gave the trident to Neptune, launched comets, and arranged eclipses. By means of these and other terrible signs, he resolved to frighten mortals from time to time, knowing that fear and actual danger

would temporarily reconcile to life, not only the unhappy, but even those who most detested and were most disposed to put an end to their existence.

As a cure for the idleness of the past, Jove gave to men a taste and desire for new foods and drinks, unprocurable, however, without the greatest exertions. Previous to the deluge men had lived on water, herbs, and such fruits as were yielded by the earth and the trees, just as certain people of California and other places live even in the present day. He assigned different climates to different countries, and appointed the seasons of the year. Hitherto there had been no diversity of temperature in any place, but the atmosphere was uniformly so equable and mild that men were ignorant of the use of clothing. Now, however, they were obliged to exert themselves industriously to remedy the inclemency and changeability of the weather.

Jove gave Mercury command to lay the foundations of the first cities, and to divide men into different races, nations, and languages, separated by feelings of rivalry and discord. He was also commissioned to teach them music and those other arts, which, owing to their nature and origin, are still

called divine. Jove himself distributed laws and constitutions to the new nations. Finally, as a supreme gift, he sent among men certain sublime and superhuman Phantoms, to whom he committed very great influence and control over the people of the earth. They were called Justice, Virtue, Glory, Patriotism, &c. Among these Phantoms was one named Love, which then first entered the world. For previous to the introduction of clothes, the sexes were drawn towards one another by merely a brute instinct, far different from love. The feeling was comparable to that which we experience towards articles of food and such things, that we desire, but do not love.

By these divine decrees the condition of man was infinitely ameliorated, and rendered easier and pleasanter than before; in spite of the fatigues, sufferings, and terrors which were now inseparable from humanity. And this result was chiefly due to the wonderful chimeras, whom some men regarded as genii, others as gods, and whom they followed with an intense veneration and enthusiasm for a very long time. To such a pitch was their ardour excited by the poets and artists of the times, that numbers of men did not hesitate to sacrifice their lives to one or other of these

Phantoms. Far from displeasing Jove, this fact gratified him exceedingly, for he judged that if men esteemed their life a gift worthy of sacrifice to these fine and glorious illusions, they would be less likely to repudiate it as before. This happy state of affairs was of longer duration than the preceding ages. And even when after the lapse of many centuries, a tendency to decline became apparent, existence, thanks to these bright illusions, was still easy and bearable enough, up to a time not very far distant from the present. This decline was chiefly due to the facility with which men were able to satisfy their wants and desires; the growing inequality between men in their[Pg 8] social and other conditions, as they receded farther and farther from the republican models founded by Jove; the reappearance of vanity and idleness as a consequence of this retrocession; the diminishing interest with which the variety of life's incidents inspired them; and many other well-known and important causes. Again men were filled with the old feeling of disgust for their existence, and again their minds clamoured for an unknown happiness, inconsistent with the order of nature.

But the total revolution of the fortunes of men, and the end of that epoch which we nowadays designate as the "old world," was due to one especial influence. It was this. Among the Phantoms so appreciated by the ancients was a certain one called Wisdom. This Phantom had duly contributed to the prosperity of the times, and like the others received high honour from men, a number of whom consecrated themselves to her service. She had frequently promised her disciples to show them her mistress, the Truth, a superior spirit who associated with the gods in heaven, whence she had never yet descended. The Phantom assured them that she would bring Truth among men, and that this spirit would exercise so marvellous an influence over their life, that in knowledge, perfection, and happiness they would almost rival the gods themselves. But how could a shadow fulfil any promise, much less induce the Truth to descend to earth? So after a long confiding expectancy, men perceived the falseness of Wisdom. At the same time, greedy of novelty because of the idleness of their life, and stimulated partly by ambition of equalling the gods, and partly by the intensity of their yearning for the happiness they imagined would ensue from the possession of Truth, they presumptuously requested Jove to lend them

this noble spirit for a time, and reproached him for having so long jealously withheld from men the great advantages that would follow from the presence of Truth. They with one accord expressed dissatisfaction with their [Pg 9] lot, and renewed their former hateful whinings about the meanness and misery of human things. The Phantoms, once so dear to them, were now almost entirely abandoned, not that men had discerned the unreality of their nature, but because they were so debased in mind and manners as to have no sympathy with even the appearance of goodness. Thus they wickedly rejected the greatest gift of gods to men, and excused themselves by saying that none but inferior genii had been sent on earth, the nobler ones, whom they would willingly have worshipped, being retained in heaven.

Many things long before this had contributed to lessen the goodwill of Jove towards men, especially the magnitude and number of their vices and crimes, which were far in advance of those punished by the deluge. He was out of patience with the human race, the restless and unreasonable nature of which exasperated him. He recognised the futility of all effort on his part to make men happy and contented. Had he not enlarged the world,

multiplied its pleasures, and increased its diversity? Yet all things were soon regarded by men (desirous and at the same time incapable of infinity) as equally restricted and valueless. Jove determined therefore to make a perpetual example of the human race. He resolved to punish men unsparingly, and reduce them to a state of misery far surpassing their former condition. Towards the attainment of this end, he purposed sending Truth among men, not for a time only as they desired, but for eternity, and giving her supreme control and dominion over the human race, instead of the Phantoms that were now so greatly despised.

The other gods marveled at this decision of Jove, as likely to exalt the human race to a degree prejudicial to their own dignity. But he explained to them that all genii are not beneficial, and that apart from this, it was not of the nature of Truth to produce the same results among men as with the gods. For whereas to the gods[Pg 10] she unveiled the eternity of their joy, to mortals she would expose the immensity of their unhappiness, representing it to them not as a matter of chance, but as an inevitable and perpetual necessity. And since human evils are great in proportion as they are believed to be so by their victims, it

may be imagined how acute an affliction Truth will prove to men. The vanity of all earthly things will be apparent to them; they will find that nothing is genuine save their own unhappiness. Above all, they will lose hope, hitherto the greatest solace and support of life. Deprived of hope, they will have nothing to stimulate them to any exertions; consequently work, industry, and all mental culture will languish, and the life of the living will partake of the inertness of the grave. Yet in spite of their despair and inactivity, men will still be tormented by their old longing for happiness intensified and quickened, because they will be less distracted by cares, and the stir of action. They will also be deprived of the power of imagination, which in itself could mysteriously transport them into a state of happiness comparable to the felicity for which they long.

"And," said Jove, "all those representations of infinity which I designedly placed in the world to deceive and satisfy men, and all the vague thoughts suggestive of happiness, which I infused into their minds, will yield to the doctrines of Truth. The earth, which formerly displeased them for its insignificance, will do so increasedlly when its true dimensions are known, and when all the secrets of nature

are made manifest to them. And finally, with the disappearance of those Phantoms that alone gave brightness to existence, human life will become aimless and valueless. Nations and countries will lose even their names, for with Patriotism will vanish all incentive to national identities. Men will unite and form one nation and one people (as they will say), and will profess a universal love for the race. But in[Pg 11] reality there will be the least possible union amongst them; they will be divided into as many peoples as there are individuals. For having no special country to love, and no foreigners to hate, every man will hate his neighbor, and love only himself. The evil consequences of this are incalculable. Nevertheless, men will not put an end to their unhappiness by depriving themselves of life, because under the sway of Truth they will become as cowardly as miserable. Truth will increase the bitterness of their existence, and at the same time bereave them of sufficient courage to reject it."

These words of Jove moved the gods to compassion for the human race. It seemed to them that so great inflictions were inconsistent with the divine attribute of mercy.

But Jove continued: "There will remain to humanity a certain consolation proceeding from the Phantom Love, which alone I purpose leaving among men. And even Truth, in spite of her almost omnipotence, will never quite prevail over Love, nor succeed in chasing this Phantom from the earth, though the struggle between them will be perpetual. Thus the life of man, divided betwixt the worship of Truth and Love, will consist of two epochs, during which these influences will respectively control his mind and actions. To the aged, instead of the solace of Love, will be granted a state of contentment with their existence, similar to that of other animals. They will love life for its own sake, not for any pleasure or profit they derive from it."

Accordingly, Jove removed the Phantoms from earth, save only Love, the least noble of all, and sent Truth among men to exercise over them perpetual rule. The consequences foreseen by the god were not long in making themselves manifest. And strange to say, whereas the spirit before her descent on earth, and when she had no real authority over men, was honored by a multitude of temples and sacrifices, her presence had the[Pg 12] effect of cooling their

enthusiasm on her behalf. With the other gods this was not so; the more they made themselves manifest, the more they were honored; but Truth saddened men, and ultimately inspired them with such hatred that they refused to worship her, and only by constraint rendered her obedience. And whereas formerly, men who were under the especial influence of any one of the ancient Phantoms, used to love and revere that Phantom above the others, Truth was detested and cursed by those over whom she gained supreme control. So, unable to resist her tyranny, men lived from that time in the complete state of misery, which is their fate in the present day, and to which they are eternally doomed.

But not long ago, pity, which is never exhausted in the minds of the gods, moved Jove to compassionate the wretchedness of mortals. He noticed especially the affliction of certain men, remarkable for their high intellect, and nobility, and purity of life, who were extraordinarily oppressed by the sway of Truth. Now in former times, when Justice, Virtue, and the other Phantoms directed humanity, the gods had been accustomed at times to visit the earth, and sojourn with men for awhile, always on such

occasions benefiting the race, or particular individuals, in some especial manner. But since men had become so debased, and sunk in wickedness, they had not deigned to associate with them. Jove therefore, pitying our condition, asked the immortals whether any one of them would visit the earth as of old, and console men under their calamities, especially such as seemed undeserving of the universal affliction. All the gods were silent. At length Love, the son of celestial Venus, bearing the same name as the Phantom Love, but very different in nature and power, and the most compassionate of the immortals, offered himself for the mission proposed by Jove. This deity was so beloved by the other gods, that hitherto they had never allowed him to [Pg 13] quit their presence, even for a moment. The ancients indeed imagined that the god had appeared to them from time to time; but it was not so. They were deceived by the subterfuges and transformations of the Phantom Love. The deity of the same name first visited mankind after they were placed under the empire of Truth.

Since that time the god has rarely and briefly descended, because of the general unworthiness of humanity, and the impatience with which the celestials await his return. When

he comes on earth he chooses the tender and noble hearts of the most generous and magnanimous persons. Here he rests for a short time, diffusing in them so strange and wondrous a sweetness, and inspiring them with affections so lofty and vigorous, that they then experience what is entirely new to mankind, the substance rather than the semblance of happiness. Sometimes, though very rarely, he brings about the union of two hearts, abiding in them both simultaneously, and exciting within them a reciprocal warmth and desire. All within whom he dwells beseech him to effect this union; but Jove forbids him to yield to their entreaties, save in very few instances, because the happiness of such mutual love approaches too nearly to the felicity of the immortals.

The man in whom Love abides is the happiest of mortals. And not only is he blessed by the presence of the deity, but he is also charmed by the old mysterious Phantoms, which, though removed from the lot of men, by Jove's permission follow in the train of Love, in spite of the great opposition of Truth, their supreme enemy. But Truth, like all the other genii, is powerless to resist the will of the gods. And, since destiny has granted to Love a state of eternal youth, the god

can partially give effect to that first desire of men, that they might return to the happiness of their childhood. In the souls he inhabits, Love awakens and vivifies, so long as he stays there, the boundless hopes, and the sweet and fine[Pg 14] illusions of early life. Many persons, ignorant and incapable of appreciating Love, vituperate and affront the god, even to his face. But he disregards these insults, and exacts no vengeance for them, so noble and compassionate is his nature. Nor do the other gods any longer trouble themselves about the crimes of men, being satisfied with the vengeance they have already wrought on the human race, and the incurable misery which is its portion. Consequently, wicked and blasphemous men suffer no punishment for their offenses, except that they are absolutely excluded from being partakers of the divine favors.

10. King Parikshit Maharaja - Some logic and Fatalism

Mahabharata is based on real events, is one of the arguments which I came across in social media. I believed what is been telecasted in television is true. A psychological

study tells that we tend to organize the events as if the memories are vivid. It's the same case. There has been many episodes and I might not have watched everything in detail or would have ignored the details and craved for the heroism of the Pandavas and me being right, that is having shown correct judgment in the end by placing the faith on the right side and so on. But still for the argument sake, why did I believe, the whole story to be true? I might have wanted to synthesize the data I gathered (through school education, television programs, testimony(sabda) of others including parents-the epistemic belief, a way of leading life) and overall, I decided to be positive and happy about life; believe, there is a purpose in life and whatever been telecasted sounded reasonable to me, there is a divine being unknown to me and that the life has a force. This can be considered as thesis. Now say if I have a new data, what is quite opposite, anti-thesis, getting the knowledge through the same means but of opposite in nature, the way I react will be different and will simply state, things are beyond my comprehension or might try to synthesize or both. In its extremity(overzealous, excess passion), everything becomes questionable, thereby spoiling the tranquility within. I didn't believe in the stories which I heard in

childhood, as recent historic events and revolutions, find an inkling and contemplation.

I bought Devdutt Patnaik's book, "Jaya, An Illustrated Retelling of the Mahabharata" during the anti-thesis period, rejecting the stories as such serving no real purpose and full of myth. I found it difficult to contain my thoughts and was carrying on the duties like a machine (*Deus ex machina*), as I had no idea what exactly I liked. Whatever is been presented as an argument, I accepted most likely except for the myths and tradition, which I considered as outdated and have no relevance, for no good reason and fault. (After a few tough years) Now, I am re-reading the book and there is a sudden delight in finding some data and sharing the details (blogging- I was at loss of words then). The book is an anthology of events (small stories) and it begins with Parikshit Maharaja of *Srimad Bhagavatam* (which I started to read recently) who is been cursed to be bitten by snake within a week by a sage's disciple who saw the king make a mockery of his guru, by placing a dead snake over while he was on meditation. The king had requested the sage for water after having been on a hunting spree for a week and been thirsty; but the sage was not all

ears then, as he was in some deep mystic thoughts. If the incident is real, belief vs disbelief is the reason why the incident would have taken place. The king believed, there is no such thing as deep meditation. And he is an Epicurean (happy) and pragmatic person. How could a rishi(sage) attain such perfection in his meditation? I too had the same doubt, while I was young, after having watched the idealism projected. I tried out meditation standing on one leg, trying to live without food and water for a day or two, trying to contain breathing activity. If the sage can, so can I, was my belief. There was also TV programs like Junoon, Raja aur Rancho, where people doubted others; So, I did try out doubting the real-life events too; the credibility of people and other possibilities. My mind is a tabula rasa(a blank slate), where I tried writing out everything. Calming my mind, looks like an enormous challenge as I don't want to lose time, that I think might be wasting on others. I think, I am the smartest person in the world, knowing every know-how. The king should have had the same belief; if the senses are real, then everyone should have the same senses; he might or might not have tried out the other possibilities of how sages do meditation or worship. I worked with a logic, which might be flawed due to the

change in time periods, but still, it's a valid method of reasoning.

So, who is King Parikshit? He comes in the ancestry of Pandavas; he is the grandson of Arjuna and son of Abhimanyu. It is mentioned in the book that, he had put in plenty of safety around the kingdom and asked for every person or thing that comes through the gate to be checked, but in spite of that, while he was about to eat some fruit, a serpent which had hidden itself in it, bit him from the inside. But Srimad Bhagavadam tells the story of the acceptance of fatalism and determinism which King Parikshit had come to terms with having done a blunder and listens to the various stories from Mahabharata, from the sage's son and thereby he attained a peaceful death on the seventh day. Which one could be the actual?

11. வாழ்க்கை எப்படி வேண்டுமானாலும் எழுதலாமா?

- வாழ்க்கை ஒரு வெற்றுக்காகிதம்/சூனியம்
- வாழ்க்கை ஒரு அவசரம்

- வாழ்க்கை ஒரு வேடிக்கை
- வாழ்க்கை ஒரு கற்றுக்கொள்ளும் அனுபவம்
- வாழ்க்கை ஒரு சுழற்ச்சி
- வாழ்க்கை ஒரு சந்தோஷம்
- வாழ்க்கை ஒரு தேடல்
- வாழ்க்கை ஒரு வேண்டுதல்
- வாழ்க்கை ஒரு கேள்விக்குறி
- வாழ்க்கை ஒரு நம்பிக்கை
- வாழ்க்கை ஒரு தத்துவம்
- வாழ்க்கை ஒரு வினாவிடை
- வாழ்க்கை ஒரு துன்பம்
- வாழ்க்கை ஒரு தெய்வீக அனுபவம்
- வாழ்க்கை ஒரு அமைதி
- வாழ்க்கை ஒரு போராட்டம்
- வாழ்க்கை ஒரு கற்பனை
- வாழ்க்கை ஒரு கண்ணாடி
- வாழ்க்கை ஒரு ஏமாற்றம்
- வாழ்க்கை ஒரு போதை
- வாழ்க்கை ஒரு கால சுழல்
- வாழ்க்கை ஒரு காதல்
- வாழ்க்கை ஒரு ஆசை
- வாழ்க்கை ஒரு நண்பன்

- வாழ்க்கை ஒரு கடவுள்
 - வாழ்க்கை ஒரு கலவை
 - வாழ்க்கை ஒரு தனிமை
 - வாழ்க்கை ஒரு நாளைய செய்தி/லட்சியம்
 - வாழ்க்கை ஒரு பயம்
 - வாழ்க்கை ஒரு குழப்பம்
 - வாழ்க்கை ஒரு பயணம்
 - வாழ்க்கை ஒரு பழக்கம்
 - வாழ்க்கை ஒரு மறதி
 - வாழ்க்கை ஒரு மாயம்
 - வாழ்க்கை ஒரு கணிதம்
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12. Dionysian/ Apollonian - Life in Black and White?

In Greek mythology, Apollo and Dionysus are both sons of Zeus, just like King Dhritarashtra(son of Ambika) and King Pandu(son of Ambalika) are half sons of Vyasa Rishi. Zeus, Apollo, Dionysus are all considered Gods in that Greek time. Apollo, son of Leto, is the God of the sun, art, music, poetry, plague and disease, of rational thinking and order, and appeals to logic, prudence and purity and stands for

reason.(Courtesy: Wikipedia) [Reason for NASA choosing Apollo as the name for the moon mission program in its website is the image of "Apollo riding his chariot across the sun seemed appropriate to the grand scale of the proposed program" and also might have something to do with the God himself- a rationally planned mission]. Dionysus, son of Semele, is the god of wine, dance and pleasure, of irrationality and chaos, representing passion, emotions and instincts.(Courtesy: Wikipedia). Whether they form the part of the same entity or are different Gods is a different matter of debate. In current day scenario in 2023 AD, in Tamil Nadu and in India, there are different deities; Gods are given the role of giving the blessings that the devotees ask for with pure intentions. Among the blessings, couples might ask for a child (fertility for the family tree to grow). If tantric practices are to be considered Dionysian, they are mostly separated from temple worship(except for some rare festivals like 'Ambubachi Mela'/ 'Ameti' in Goddess Kamakhya temple in Assam- based on wikipedia readings and understandings) and the Dionysian methods of madness in life mostly may not help meet the end goals of life. So they say, in life everything needs to be in balance.

E: Is God eternal? (lasts forever) T: Is God temporal? (relating to worldly as opposed to spiritual) C: Is God conscious? (aware of and knows one's surroundings) K: Does God know the world? (as such everything happening everywhere) W: Does God include the world? (is the world part of God) (based on Stanford's Encyclopedia of Philosophy)

Apollonian and Dionysian are contrasting forces with one another, and if they are taken as some reference markers(dyes) in an Affymatrix microarray protein expression test chip, then they would glow brightly in their respective colours. Normal human life which was mentioned as could be kept in balance would be a combination of the two colours.

This theory of opposites can be extended to science and philosophy. In Chinese philosophy yin-yang is told as as opposite, interconnected concepts. In Chinese cosmology (study dealing with nature of universe), the universe creates itself out of a primary chaos of material energy (a concept like Greek philosopher Heraclitus), organized into the cycles of yin and yang and formed into objects and

lives. Yin is the receptive and yang the active principle, seen in all forms of change and difference such as the annual cycle (winter and summer), the landscape (north-facing shade and south-facing brightness), sexual coupling (female and male), the formation of both men and women as characters, and sociopolitical history (disorder and order). It could be even extended to NDTV programme 'Left, Right and Centre', Hegel's 'Thesis, Antithesis and Synthesis', Dipole moment created within atoms in molecules due to difference in charges. How yin-yang differs from Samkhya's philosophy and much more will be discussed in some other articles.

13. Famous Violinist Thought Experiment wonderfully rewritten by Andrew Ignacious

“Faith moves mountains, but you have to keep pushing while you are praying.” - Mason Cooley

Imagine awakening in a room, disoriented and bewildered. Your memory offers no explanation for your current situation, and the surroundings are unfamiliar. Gradually,

you observe an array of medical equipment in the vicinity, connected to your body through tubes and cables. To your astonishment, you discover yourself linked to another individual, none other than a renowned violinist with a terminal kidney ailment.

As you piece together the events, it becomes clear that you were an honored guest at an event organized by the Society of Music Lovers. During the event, the story of this exceptional violinist unfolded - a talent imperiled by an urgent need for medical intervention. The Society had scoured the globe for a compatible blood and genetic match, leading them to you.

Reviewing the scattered medical records, it is evident that the Society of Music Lovers went to great lengths to secure the necessary resources for the violinist's recovery. A concerned doctor enters the room and informs you of the Society's actions: you were drugged and forcibly taken, your circulatory system now intricately connected to the violinist's. Your healthy kidney is vital for removing toxins from the violinist's bloodstream, facilitating his recovery. Regrettably, the process is projected to span about 40 weeks.

Expressing remorse for the Society's actions, the doctor conveys that disconnecting you from the violinist would result in his demise. However, the doctor urges that the violinist's right to life supersedes your autonomy over your body. Hence, you find yourself unable to sever the connection.

This conceptual scenario hails from the famed philosopher Judith Jarvis Thomson's renowned work 'In Defense of Abortion.' The experiment endeavors to replicate certain aspects of pregnancy within an alternate context. The aim is to examine how moral considerations relevant to abortion can be applied to a distinct but morally analogous situation.

Thomson's central inquiry is straightforward: Are you morally obligated to accept this situation? Must you remain connected? Thomson suggests that many individuals would vehemently reject the idea of enduring nine months of involuntary medical interdependence due to abduction and drugging. Strikingly, this parallels the stance of those opposing abortion, even in cases resulting from rape.

The potency of this thought experiment lies in its adaptability, enabling the exploration of diverse scenarios. For instance, situations where the person's life is jeopardized by the connection or where they endure significant discomfort or confinement.

Thomson's primary objective, however, is not to scrutinize countless variations to judge the permissibility of abortion on a case-by-case basis. Rather, the experiment seeks to underscore the flaw in the doctor's final argument - the presumption that the violinist's right to life obligates you to remain connected for nine months.

According to Thomson, the right to life is more accurately described as a right 'not to be unjustly killed.' This

perspective highlights the difficulty in claiming entitlements over others based solely on the right to life.

Interestingly, Thomson's 1971 argument allows room for ethical considerations regarding abortion. She adjusts her scenario, proposing an hour of connection instead of nine months. In this case, given the relatively minor inconvenience, refraining from assisting the violinist might be deemed wrong, not due to a right to use your circulatory system, but due to considerations linked to virtue ethics.

Thomson's thought experiment holds the power to foster genuine, thoughtful discourse on a complex, charged topic in a relatively secure environment. This distancing effect allows for contemplation without the immediate emotional weight of the real-life issue. However, this value depends on the extent to which Thomson's analogy truly mirrors the experience of an unwanted pregnancy. Critics and advocates of abortion alike may question aspects of Thomson's argument.

Nonetheless, Thomson's paper endures as an essential contribution to the ethical discourse surrounding abortion, serving as a model for constructing cogent, meticulous arguments.

Courtesy:

1. <https://ethics.org.au/thought-experiment-the-famous-violinist/>
2. <https://chat.openai.com/>(the author's initials in title)

14. The Straw man fallacy (SMF) - An explanation with scenarios

A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury. - John Stuart Mill

This fallacy occurs when your opponent over-simplifies or misrepresents your argument (i.e., setting up a "straw man") to make it easier to attack or refute. Instead of fully addressing your actual argument, speakers relying on this fallacy present a superficially similar – but ultimately not equal – version of your real stance, helping them create the illusion of easily defeating you. (Courtesy: <https://blog.hubspot.com/marketing/common-logical-fallacies>)

Example Scenario1:

Person 1: Love is an experience to be had once in a lifetime and it makes life happy.

Counter Argument:

Over- Simplification process and SMF: Everything passes on and if love passes, what will happen to life? Isn't life more important than love? Then why is love promoted more ? If attraction blooms based on skin

color(perceptions), then could it be called true love? So, how can it be generalized and told it will make life happy?

Person 1: Sorry, I meant if all things go right and mutual coincidences happen, then love makes life beautiful, happy and it is an once in a lifetime.

Example Scenario2:

Person 1: I am proud to be a vegetarian and I will recommend that to all

Counter Argument:

Over- Simplification process and SMF: Plants also have lives and they too breathe. So, how does killing plants be better than an animal life?

Person 1: I meant, I am proud to consume vegetables than animals, where the animals are tortured and bled, and I hope in turn, it doesn't bring up the question of if animals are treated well, sedated with no human harm causing

substance and then killed, will it be correct to consume animal food or meat grown in lab, could it be allowed? As there are no guarantees of this process and not interested in knowing the process, and there is no need to test the belief, I will happily continue to be a vegetarian.

Example Scenario3:

Person 1: President has declared war on the opposite country.

Person 2: But isn't war bad and not be allowed as per international peace treaties and organizations?

Person1: There is no harm in defending the homeland and in the process helping people ease the nerves/anxieties. It also motivates the people by standing in unison against external threats. Also there is no perpetual peace.

There are many more fallacies and this fallacy is mentioned just as an illustration.

15. Propositions, Set Theory, Logic Gates, Genetic Algorithms and Categorization

Doubtless some philosophers have had all sorts of wisdom except common sense - Will Durant

In Philosophy of Logic, propositions are statements, some truths or negativity about truths, confirming the bias.

President Mr.Kennedy was assassinated. - Assertion/
Proposition- Truth. It could be stated as K, which means K is true.

A tilda or a hyphen in front of K, makes it a negation statement, which means K is not true.

P1: All great philosophers think extremely well.
P2: Mr. Socrates is a great philosopher.
C: Therefore Mr.Socrates thinks extremely well.

In the above example, all three statements are propositions. The first two propositions(P1 and P2) are known as premises, forming the argument and the last proposition is the conclusion. This method of arriving at a conclusion, using two

or more propositions as argument is called, 'Syllogism'. P1 is a universal proposition and hence it is a major premise and P2 is a specific case and it is a minor premise.

Next step is the representation in mathematics through set theory terms. Symbols are indicated in brackets.

All($\forall$) great philosophers(X) are present such that, all are(belongs to $\in$ good thinkers(T)) and Mr. Socrates(S) belongs($\in$) to the class of great philosophers(X) and therefore($\therefore$) he is a good thinker.

It could be represented as,

$$\forall X / X \in T, S \in X, \therefore S \in T$$

The same could be represented in terms of BASIC or any computer programming logic, through if else statements. In higher order, logic gates with AND combinations and further neural networks or genetic algorithms, based on training data provided and score matching, best fit respectively. It could be simplified as the world works on incremental logic system from lower order to a higher order, and it has worked chronologically over the centuries. The same could be said of Aristotle's classification of first principles, ontology into categories and then the categories having got expanded to

various branches of science- zoology, botany, physics, chemistry, genetics, and having formed the basis of Database Management System(DBMS) as well.

16. Nail in the fence - A short story by Andrew Ignacious

In a distant village, lived a young boy who grappled with a fierce temper. Concerned about his anger, his father devised an insightful lesson. Handing the boy a sack of nails, his father instructed that every time anger overcame him, he was to drive a nail into the old wooden fence at the back of their yard.

The initial day saw the boy embedding 37 nails into the fence out of frustration. As weeks flowed by, a transformation unfurled. The boy's ability to rein in his temper grew, and the daily toll of nails hammered dwindled. The lesson was clear: managing his temper was simpler than driving those nails.

Eventually, a day arrived when the boy triumphed over his temper entirely. Eagerly, he shared his achievement with his father. In response, the father proposed that for each day the boy had controlled his anger, he should extract one nail from the fence. Time passed, and eventually, the boy stood before his father, proclaiming the fence nail-free.

Walking to the fence together, the father smiled gently at his son. "You've shown remarkable progress, my child. However, take a look at the holes left behind in the fence. Those marks, like wounds from spoken anger, linger on. Just as you can insert a knife into someone and remove it, the injury remains despite countless apologies."

Understanding the gravity of his words, the young boy cast his gaze upon his father. "Father, I hope you can find it within you to forgive me for the wounds I've caused."

With compassion, his father replied, "Indeed, my dear, forgiveness is granted." - Original Author Unknown

Courtesy:

<https://chat.openai.com/>

<https://ripplekindness.org/nails-in-the-fence/>

17. Paradoxes, Oxymorons and some mistakes

A good man cannot be altogether cheerful under old age and poverty combined, so on the other, no wealth can ever make a bad man at peace with himself - Plato, The Republic

A paradox might look like it is going to contradict itself, but actually it isn't. It is oxymoron that cancels out itself. Let us see the definitions: According to Oxford learner's Dictionary, a paradox is a person, thing or situation that has two opposite features and therefore seems strange. An example cited there was, "He was a paradox—a loner who loved to chat to strangers". In philosophy, there are many paradoxes. There is Catch-22 paradox, Barber's paradox, Raven's paradox, Curry's paradox, Liar's paradox, Ship of Theseus paradox and many more. Catch-22 paradox is for example, when someone is in need of something, it can only be had by not having it. An example cited is, a soldier

who wanted to be declared insane to avoid combat, will be deemed not insane for that very rationalism he exhibits. This catch-22 paradox could also be extended to monks, who in order to understand the world have to renounce the very world that they live in. Liar's paradox is if a person says, I am from a place where people always speak lies or this sentence is false; How are they to be trusted and proceeded?. Curry's paradox is a claim that is asserted based on an arbitrary condition. For example, if India wins the cricket match against West Indies today, then China borders India. The antecedent(first part before if) will have no relation to what follows if(consequent). Also consequent need not be always true, it could be a false statement as well. Barber's paradox is, "A male barber shaves all and only those men who do not shave themselves. Does he shave himself?" Ship of Theseus paradox is based on Greek history, " If all the parts of a famous ship Theseus are replaced one by one over a period of time, is it still the same original famous ship?" It could be extended to a man and his belief system as well.

Having listed about some paradoxes, oxymorons can be defined. Oxymorons is a figure of speech, which has two

contradictory words put together side by side, but is meaningful. For example: pretty ugly, wise fool, awfully good, cruel kindness, found missing, clearly misunderstood, definitely maybe, alone together are some oxymorons. There are then funny English sentences like, “Both of you three get out”, “Stand in a straight circle”, which are incongruent, looks like oxymorons but are not; They are mistakes. Thus it could be summarized as, all oxymorons are paradoxes, but all paradoxes are not oxymorons and apart from that, there are mistakes.

References:

1. vocabulary.com
 2. Oxford learner’s dictionary
 3. Wikipedia
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18. Natural Numbers in Mathematics- A Brief History - Classification and Organization

In mathematical logic, the works of Richard Dedekind and Guiseppe Peano in 19th century (around 1880’s) helped to

formulate the axioms for natural numbers (numbers starting from 0), when language of logic in mathematics was not fully developed. The set of axioms are called Peano's axioms or Peano's postulates or Dedekind- Peano axioms. By Peano's postulates. the logic in number theory arose and also, notations (symbols) such as belongs to ' $\in$ ' in set theory arose. Here are the axioms:

1. 0 is a natural number.

Peano's original formulation of the axioms used 1 instead of 0 as the "first" natural number

The next four axioms describe the equality relation.

2. For every natural number x , $x = x$. This equality is known as reflexive.
3. For all natural numbers x and y , if $x = y$, then $y = x$. This equality is symmetric.
4. For all natural numbers x , y and z , if $x = y$ and $y = z$, then $x = z$. That is, equality is known as transitive.
5. For all a and b , if b is a natural number **and** $a = b$, then a is also a natural number. That is, the natural numbers are closed under equality.

The remaining axioms define the arithmetical properties of the natural numbers. The naturals are assumed to be closed under a single-valued “successor function” S .

6. For every natural number n , $S(n)$ (**i.e. succeeding number**) is a natural number. That is, the natural numbers are closed under S .
7. For all natural numbers m and n , if $S(m) = S(n)$, if succeeding number of m equals succeeding number of n , then $m = n$.
8. For every natural number n , $S(n) = 0$ is false. That is, there is no natural number whose successor is 0.

The intuitive notion that each natural number can be obtained by applying *successor* sufficiently often to zero requires an additional axiom, which is sometimes called the axiom of induction.

9. If K is a set such that:
 - 0 is in K , and
 - for every natural number n , n being in K implies that $S(n)$ is in K , then K contains every natural number.

This last axiom is been expanded and defined for addition, multiplication. Addition and multiplication are the main

operators that are to be considered as, subtraction and division can be defined as their inverses.

For more information, please refer:

Wikipedia or Britannica or Khan Academy videos or BSc Maths Study Material- Algebraic Structures- Peano's axioms

19. Infinite regress, past life regression and an infinite logic loop in mathematics- An analogy

Past life regression is a method in hypnosis to recover what

practitioners believe are past lives or incarnations. [1] An infinite regress is a series of related elements with a first member but no last member, where each element leads to or generates the next in some sense. [2] Are they both related? Hypnosis and the method through which one member leads to another is the thread in both these concepts, and the memories and members are the flowers. So, in a way it could be said that they both are related.

What could the weaving of the members or the memories lead to? It could lead to a beautiful garland or an ugly memoir. Past life regression is a huge set which could be said to contain present life memories. These memories are also past life in a way. So, hypnotic therapy or the use of psychedelic drugs under the supervision of a psychiatrist, are said to bring back the lost memories or past mistakes, feel the pain/emotion, tracing back the origins or creating new memories/possibilities or a fictional story/belief and live the life happily. Can robots or AI act as caretakers in the process, monitoring 24X7 in order to help a person recover from a mental trauma? Also, what if the authority is not a trusted psychiatrist or a regular practitioner? Both these questions need pondering and are related to ethical considerations/practices/objections.

Virtue, the embodiment of elevated moral principles, stands in stark contrast to vice, defined by its wicked and immoral behavior. This dichotomy draws a parallel to the very essence of regress, which not only gives birth to a continuous journey but, paradoxically, also leads to potential contradiction. [2] For example, in case of past life regression, the principle leading the regression say a drug

or questionable methods of treatments may cause dependency or the feeling of anxiety and confusion, also may lead to a point, where the inception is not known clearly. In case of infinite regress in general in philosophy, an example cited is Plato's Theory of Forms, where if two things are similar in nature, sharing certain similar features, then they may have more things in common, leading to infinite regress. [2] It is argued that this is a vice, a wicked or immoral thing as infinite pondering/search is being conducted with no proper knowledge and sometimes the perception of stability of an object, thing or life or mind in general is getting affected in the process. The argument could be made simpler wherein a computer programming language is asked to do a task, such as print numbers in an infinite loop statement and it never stops. It continues to print numbers and only the user gets sick or tired of it and he considers that as gibberish after it's amusement period is over*. The computer in case of infinite regress is the user's mind, the programming language is the method and past life regression is the computer program and he shouldn't let it be part of any experiment for any good reason, however sound the reason might be, is my personal view point. Just as a skilled gardener tends to a garland's

blooms, the mindful navigation of these interconnected concepts can lead to personal growth, while undue probing might result in disarray. This viewpoint underscores the importance of recognizing the limits of exploration and respecting the well-being of the explorers, ensuring that the fascinating journey does not compromise the sanctity of the voyage itself.

*- unless he is someone who is willing to waste his resources trying to know the intricacies or trying to prove his mettle to someone or an authority beyond the necessity

References:

1. Wikipedia
 2. Stanford's Encyclopedia of Philosophy
 3. Editor and supervisor: <https://chat.openai.com/>
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20. Number systems - Ancient and Computer Age

Number systems have moved from the use of fingers and tally marks(ex: 1111 for 4, 11 for 2), to the use of sets of glyphs(specific shape or design) able to represent any conceivable number efficiently.[1] Octal systems involved use of 8 as base, hexadecimal the use of 16 as base, ternary

with 3 as base, sexagenary the base 60 and so many more. This article is a quick summary of how addition and multiplication works for different number systems. Unary is basic natural number with base as 1 and it is different from other systems as it does not involve 0. Base or radix is defined as the number of unique digits in that system including zero. Binary has 0 and 1 as the digits, ternary has 0, 1 and 2 as the digits, octal has 0-7, decimal has 10 from 0-9. For a computer science graduate, how the system is and how the multiplication table works, the person might be familiar with the systems. For those people, this article is just a quick revision of some history, number equivalents, multiplication and where these systems are used and all others, it will be information worth reading.

If in decimal, $1+1$ is 2, $1+3$ is 4, since binary has 0,1 as the numbers, $1+1$ is denoted by 10, which is the equivalent to 3 as 10 comes after the first two binary numbers 0 and 1. Other arithmetic operations work similarly, except the numbers corresponding change. For ternary, octal systems the operations work similarly, the symbols or notations differ.

So, where does each number system work? Following are with respect to ancient civilizations: Proto-cuneiform(Mesopotamia), Babylonian, Sumerian numerals had 10(decimal) & 60(sexagenary) as base, Egyptian, Indian, Greek, Hebrew and many other systems had 10(decimal) as the base, Mayan had 5 & 20 as their decimal. Apart from the known number systems of octal, hexadecimal, binary used in computing, there are systems like quadravigesimals with base 24(comprising numbers 0-9 and alphabets A-N), used in 24 hour time keeping and also there are non-integer bases, negative bases and even complex bases.

For more information:

Please read any encyclopedia for number systems or relevant text material

21. Individualism, Collectivism and Perceptions - Different Ages, Possibilities

Definitions:

Individualism as a social theory favouring freedom of action for individuals over collective or state control.

Collectivism is the practice or principle of giving a group priority over each individual in it.

“Many hands make work light” (கூடி வாழ்ந்தால் கோடி நன்மை) is a proverb which stresses on collectivism.

Individuals who work with others, have each other for backup and try to reach their goals. It takes time, effort and focus in order to do so. An aspiring writer, a painter, a musician or a craftsman for that matter, will require their own space in order to mould their works. An individual might have benefitted from the society and it is stressed that, it is his obligation to give something back to the society; societies work based on trust, motivation and aspirations. An individual might have learned something new from some sources, for example public speaking or some sort of belief, but the source is not aware of it being a teacher to the disciple(say for example, it is a mass communication device). He might have applied some principle of filtering out the data and having only good information for his living. So, by individualism the individual's actions should be favored, as it could be argued

he has found his path of light of living life happily and simply. Also, it is to be noted that, he lives with others, not alone. He grows, becomes a big man and has new responsibilities. But, at some point due to his negligence or scrupulousness, he decides to analyze the data that he has filtered out. Is he right in his beliefs? This creates tantrums and restlessness in his life. Religion seems to be the remedy that will work, but he is not contented as he continuously longs for reason for all the problems and other ways of life. Why are all the things happening? So based on his actions, thoughts someone else watches and copies or is affected by his behavior. So, even though he is grateful for having enjoyed the benefits of the society, there is now a guilt consciousness and with some burden at heart, should he pursue individualism through arts, knowledge by social seclusion or favor collectivism or favor the right mix, wait for sometime, find a teacher and then proceed on with life(which is pragmatism)?

22. Appearances can be deceptive- A discussion

Fictional movies and books have many twists and turns, where new villains appear and when the protagonist asks for the reason, he will get to know that a person has changed his color/nature. In reality, are people like chameleons? They do tend to change their nature, but how often? People based on experience and their longing, will like stability and mental calmness. If some outside force is to disturb that calmness, they try to curb that force through means known to them; by force or calling supernatural powers. And at the end of the story, good prevails over bad; the protagonist wins, whoever he considers enemies and smiles. Will the smile last? Is he really good at heart? If the world is made by God, then why does the protagonist faces all these odds; shouldn't he be happy in a quieter environment, living his life happily? Sometimes in the story, there looks a genuine protagonist facing all odds in the society be it sexual harassment at work place, jealousy from coworkers and works for the family where there are brothers who find difficult to find jobs, difficult to manage family members and there are times when the protagonist works for the country, fighting enemies beyond borders, gunning them down, being a kind of motivation for others, who watch and aspire. There are other sinister stories

involving conniving plots maybe political, personal or psychological. Everything works as good wakeup calls for reality; be alive, there are numerous enemies unknown to you and so, don't take it personal. Having just one personal opinion/belief and then living the life is not going to help the life. Can a person bravely face the enemy against odds? In the Mahabharata, the enemy appears in the form of own kith and kin and there was a guide in the form of Krishna who asked to battle the odds for the Pandavas. In modern day, it could be said that certain events telecasted through telecommunications act as a source of motivation for facing the odds in the society, but it also nevertheless acts in behavioral change on occasions. The person who stares at the sea, stares all along, and one who is brave enough finds a way to cross the ocean. Should the way be analyzed like should a person like King Yudhishtira, one who has not spoken lies ever and has followed many virtues, used a strategy like uttering lies in the battlefield about Ashwathama's death, make his opponent 'Dronacharya' weak and then kill? John Lyly in his Euphues has stated that, "Everything is fair in war and love". It could be said that, it is a paraphrase of other early texts such as Sun Tzu's, "Art of War" , Chanakya's(also known as Kautilya)

“Artha Saasthra”, Greek’s, “Trojan war” and perhaps some Shakespearean romantic tragedies. In the movie, “Judas and the Black Messiah”, there is a quote that, “War is politics with bloodshed and Politics is war without bloodshed”. In the current era, based on capitalism it has been extended to, “Everything is fair in war, love and business”. So, life has to be lived with less speculations, introspections but with practical wisdom, in a perhaps difficult to understand world that could be in a way paraphrased as a deceptive world.

23. Can one imitate others ?- a mathematical perspective

In mathematics, there are concepts called rings, fields and groups, which are part of abstract algebra, also known as modern algebra. I saw a beautiful video demonstration of how what looks like totally dissimilar figures are in a way geometrically same. It is only some transformations, tweaks here and there that makes one figure look like totally a different one. So, say each geometrical figure is unique, they have minds and have certain degrees of

freedom in space, i.e. radical transformation to say a linear, homogenous, linked many chain structure or exhibiting polymorphism(many shapes) like the robots with the bad chip shown in Director Shankar's , 'Robot' movie is not possible and also not required but may sometimes happen through incremental steps over a long time period if patience and effort is shown aided by less distractions, in philosophical terms a kind of German idealism. For this geometrical shape to exhibit its mettle(strength), it is essential that it is aided by other geometrical shapes that are similar in existence in that space, under natural circumstances.

Here comes the story of imitation: At one point of time, a simple geometrical figure which was in a way happy of its existence, thinks of why not try to radically transform into some superior geometrical figure, by aspiration. In layman's terms, it could be said as excelling in a field and achieving name and fame. It doesn't realize that the geometrical figure with which it is trying to compare and imitate has a different complexity, shape and exists in a different space. So it tries to copy the transformations(actions) of that figure and expect the result of that geometrical transformational stability,

acknowledgment, happiness. The figure which had undergone so many transformations from its beginning slowly reaching its stability, even though looks stable on the outside with right credentials seems to have lost its confidence on the inside. “Many strokes fell mighty oaks” (சிறு உளி மலையைப் பிளக்கும்) happened. So, is it the fault of the system for showing the existence of various shapes and figures or is it the fault of the geometrical shape to assume that it has its uniqueness, flexibility and perhaps may be possible for it to perform, transform such similar stunts and thereby achieve its stability, name, fame etc or the fault of other shapes to have flexed their muscles to extraordinary lengths by desire, motivation, belief or perhaps other extraneous factors?

24. Fundamentalism, Virtues and the Middle Path

Fundamentalism in religion involves strict adherence to the beliefs, testaments and practices, in spite of outside criticism. Why should anyone change a belief system that is formed? And what is an outside force(an individual or an organization) that can comment, misinterpret the

hermeneutics process or not know anything about hermeneutics but can have everything under scrutiny based on free will and individualism, that could be simply based on joining a bandwagon. If the person analyzes and finds there is no merit in the criticism and leaves, he could find himself in no man's land. It could start off as something radical, big, but spirals down to a point where a person joining a particular cause of something big might find himself in a spot of bother, as chances of his privacy been invaded are greater with opponents created. There could be no end as it could continue for longer than he desires and take a toll on him through mental trauma, and anxieties. This scenario need not be confined only to attacking any particular religion; It could be extended to person or a community, that simply likes to live in peace without unnecessary participation in political affairs but somehow gets pulled. How can a person be mindful ? There are various answers that props up; yoga, breathing, exercising, reading good books, meditating, gardening, cooking, tending to any activity that keeps the mind occupied. Also, knowing the virtues is good, but does analyzing the virtues, case by case scenario, sticking to its extreme form is a kind of perfection that can be stated as

fundamentalism? It all then comes down to middle path, as Buddha advocated, but simply staring at it or living by it throughout, is also a difficult task, as there is a need to make certain compromises, in spite of living by the ideals.

25. An user identity- privacy protection - Real and online

In the book, “The Monk and The Riddle”, it is been mentioned that as internet grows, a few people are unable to distinguish between what is real and the internet. So, with continuous time spent in internet, most cases, the identity is lost due to data breaches, hacks, carelessness, improper encryption etc. Trust could be questioned, in spite of assurances and fighting the odds for the goods is a fairytale that could be told to children. Are there enough backup plans? Can people know each other properly to rely on one another based on assurances given over a telecommunication line, to be like pen friends? There is a line in the movie, “The Italian Job”, where one of the characters announce, “I trust humans, but don’t trust the devil inside them”. Can I as a person, go on the streets, find

a random stranger and say, “Hi, How are you? My name is X and work for this company Y. How about you?”, or I see there is a community meeting in the park, where I see a few people gathered and boldly talk in front of them announcing my name, credentials and see other people. Both sorts of announcements have their drawbacks, as i) Nobody will be interested in becoming a friend and sort out personal issues. ii) Even if a person does that, there will be a skepticism about the person, on lines similar to the quote from, “The Italian Job” movie. iii) The credibility of the club/meetup has to be taken into account. Who is organizing, what reputation they have and who are the participants? In one stroke, it could be struck by people that internet is safe and doesn’t do anything with all these data that is been gathered and the remaining questions also will be ignored, based on suggestions or past experiences or for the sake of explorations. Say for example, in a gaming site, for free game play, quickly create a username, give the date of birth, give other identifying information and enjoy the free account. Creating a username is difficult at the beginnings(now there are auto-generated usernames) where creativity will be tested, faking date of birth means lying(As the checkbox, ‘All Information are accurate to my

knowledge') which might be against principles, but by practice one gets accustomed to. As time progresses, certain features like sim cards or sites like trading bitcoins, might require additional information such as driving license, Aadhaar ID(Indian Social Security Number), PAN card number, where bulk of people are willing to stand in queues to get the SIM card, or friends/people willing to give the information to the sites in order to have other income earning opportunities. Are there any regulations in place? Have the firms been given permissions for carrying out such tasks and are the people aware of the problems that might arise if such information is leaked? What is the necessity of getting the eye and finger print information for Aadhaar? Why was it made compulsory? Were people informed? Were there awareness campaigns conducted ? Are there new lenses that are to be designed based on my eye biometrics or a clone perhaps? The weird possibilities are endless. Without sufficient confidence by force(through family compulsion), if a person is forced, then there is a situation. Also what if the Government which introduced the identification method changes ? What the next Government is supposed to do? Intelligence agencies will take care of it? Some consolation for a difficult to answer

question. As a citizen, whether respectable or not, whom should I approach if there arises inconveniences which are attributable to the data collection or leakage? Can an ordinary person working in the Government office answer my queries patiently? How long will this last? It is not to be forgotten, “Prevention is better than cure”. Does, bringing in the Aadhaar metric system, help catch the former criminals who have escaped and evaded the Police twenty, thirty years? Are finger prints fool proof; can it not be cheated based on some material? The scenario looks gloomy as the people who are educated and should question the steps taken are not getting the attention, in going with popularity fallacy. #Dystopian

26. What young India needs?- Fictional, Incremental and Strategic

- Dr.APJ Abdul Kalam in his book, “India 2020” and Chetan Bhagat, “What young India wants” had two different visions about India. In Tamil cinema, there are lyricists like Vaali and Vairamuthu, who had written dream songs with beautiful nature and language, beyond

imagination. Example, in the movie Amarkalam, the hero sings, “I wanted this, that for four minutes and finally laments nothing I got. Is life that painful for some? In Thiruda Thiruda movie, in a melodious song, heroine and the hero together sings, “I want golden rain, cuckoo singing in Tamil” etc.” Dr.Amartya Sen argues in his book, “The Argumentative Indian” about the historical incidents of how Indians try to debate through reason on various matters over the centuries. So, can it be argued, Indians are fierce debaters and like to give counter arguments, in spite of having overwhelming evidence against them? So, Indians are rationalists, they go with reason. If evidence is presented to them, they try not to accept initially, but later on accept. Does India need peace, justice, truth, equality for all or does it need personal simple life, pure in its own way, without any confusion/complications, a job, simple materialistic lifestyle combined with a good, beautiful mind, some simple milestone achievements, some good people to interact with lifetime, even though in a way speaking it looks like a herd mentality(there is nothing wrong with it and it is in fact better than the fact of having been left alone)? What does young India want? A playful,

enjoyable and memorable past and future? Some milestone achievements, get into a respectable company, live with some family pride and dignity, showing bravery in times of need and wisdom/caution in other times? A healthy body, a healthy lifestyle/mind and a happy family? According to Chetan Bhagat, since the above are basic criteria, he goes onto cleaner airports, neat toilets and many more. A political party like Aam Aadmi Party may have different aspirations in the likes of socialism. Dr.APJ Abdul Kalam's book has the following chapters,

- Can India Become a Developed Country?yes
- What other countries Envision for Themselves
- Evolution of Technology Vision 2020
- Food, Agriculture and Processing
- Materials and the Future
- Chemicals Industries and Our Biological Wealth400
- Manufacturing for the Future
- Services as People's Wealth 50
- Strategic Industries
- Health Care for All
- The Enabling Infrastructure
- Realizing the Vision
- Response towards India 2020

It is a strategic book, and also there are planning committees and elected representatives, who care full time about the goals that are to be achieved. Separating fiction from facts, noise from signal, workable from unimplementable can the minds that are ignited help achieve worthy goals?

27. Based on Being and Time by Martin Heidegger and some references :

'Dasein/Being(உயிர்/இருத்தல்/வாழ்வு) என்றால் என்ன' என்ற கேள்விக்கு பதிலளிப்பதுதான் Being and Time இல் ஹெய்டெகர் தன்னை அமைத்துக் கொள்ளும் வலிமையான பணி. தத்துவ மரபில் இந்த 'இருப்பது பற்றிய கேள்வி' ஒரு நீண்ட பாரம்பரியத்தைக் கொண்டுள்ளது, ஆனால் ஹெய்டெகருக்கு, Dasein/Being என்றால் என்ன? பிரச்சனைக்குரியது, ஏனெனில் அப்படிப்பட்ட வலியுறுத்தல் Dasein ஒரு 'பொருள்' போல காட்டி, கேள்வி கேட்பவரை அதிலிருந்து பிரிக்கிறது.

'Dasein(இருத்தல்) என்றால் என்ன?' என்று கேட்பதற்குப் பதிலாக, 'Dasein(இருத்தல்) பற்றிய கேள்வியை யார் கேட்கிறார்கள்?' என்ற கேள்வியுடன் ஹெய்டெகர்

தொடங்குகிறார். "அதன் இருப்பில் அதன் இருப்பைப் பற்றியே அக்கறை கொண்டுள்ளது யார்."

இந்த தொடக்கப் புள்ளியைக் குறிக்கவும், ஒருவேளை 'இருக்கும் (உயிரானது/ஜீவனானது) அதன் இருப்பில் அதன் இருப்பைப் பற்றியே அக்கறை கொண்டுள்ளது' என்பதைக் குறிப்பிடுவது கொஞ்சம் கடினமாக இருக்கலாம், இந்த dasein(being)-ஐ ஹெய்டெகர் டேசின் என்று அழைக்கிறார். இதில் 'இருப்பது', அல்லது 'உள்ளது' போன்ற அர்த்தத்தில் இந்த வார்த்தை சிறப்பாக பொருந்துகிறது. '(உயிர்/ஜீவன்)இருக்கிறது என்றால் என்ன?' கேள்வியிலிருந்து, ஏதோ இருக்கிறது என்று தெரிகிறது; ஆனால் 'எது இருக்கிறது', 'எவ்வாறு இருக்கிறது?' (concept -கருத்துப்படிவம்)

ஹெடெகர் தாசீனுக்கு சில முக்கிய பண்புகளைத் தருகிறார்

(i) Dasein உள்ளது : "Dasein இன் சாராம்சம்(essence/ characteristic) அதன் இருப்பில்(எதனில் இருக்கிறதோ/ எந்த காரியத்தில்) உள்ளது" - வெளித்தோற்றத்தில் வெளிப்படையாகத் தோன்றும் விஷயம் என்னவென்றால், தாசீன், அதன் இருப்பைப் பற்றிக் கவலைப்படுவது, அது இருந்தால் மட்டுமே முதலாவதாக இருக்க முடியும்: அது அவசியம் என்பது போல் உணர்வது.

(ii) Dasein என்னுடையது : எதனைப்பற்றி ஆய்வு

செய்கிறோமோ(ஜீவனாகட்டும்/ செயலாகட்டும்), Dasein அது அதனுடையது என்று அது உரிமை கொள்ளும்.

iii) இது உலகளாவிய(universally known) ஒன்று-

அனைவருக்கும் தெரிந்த மற்றும் பொருந்திய ஒன்று-

(நல்லவனுக்கு நல்லவன், கெட்டவனுக்கு கெட்டவன் போலோ,

அல்லது, முக பாவங்களுக்கும் உணர்ச்சிகளுக்கு,

வேண்டுதல்களுக்கு, தேவைகளுக்கு ஏற்றாற்போல் அது

மாறக்கூடியது ஆனால் அதற்கு தனியாக இருக்கும் தன்மை

இருக்குமா என்பது கேள்விக்குறி.)

iv) இது ஒன்றும் இல்லாத ஒன்று வெற்று கருத்துப்படிவம் -

emptiest concept. Descartes சொல்லியது போல், நான்

யோசிக்கிறேன், அதனால் (subject ஆகிய) நான்

இருக்கிறேன்('Cogito ergo sum ; I think therefore I exist)

இல்லையேல் அவரும் தனது வேலையோடும் வேலை செய்யும்

பொருளோடும்(object) Heidegger-யின் பார்வையில் பரவச

ஆழ்நிலைக்கு(transcend) சென்றிருப்பார். இருந்தும்

இருக்காமல்(இருத்தலை உணராமல்) இருப்பது).

v) Dasein - டாஸைனின்(இருத்தலின்) கருத்துப்படிவம்(concept)

வரையறுக்க முடியாதது(indefinable).

முதல்,

'சாரம்' என்று குறிப்பிடுவதன் மூலம், ஹெய்டெக்கர் தான்-இஸ்-

னெஸ்(is-ness, அந்த நேரத்தில் வாழ, நேசிக்க, பிரார்த்தனை,

வாழ அல்லது இருப்பது) அல்லது பீயிங் என்பதன் அர்த்தம் என்ன

என்பதை வெளிப்படுத்தத் தொடங்குகிறார். எடுத்துக்காட்டாக,

ஒரு மேசையை எடுத்துக் கொள்ளுங்கள்: ஒரு மேசையின் சாராம்சம்(essence- ஏதோவொன்றின் உள்ளார்ந்த இயல்பு அல்லது இன்றியமையாத தரம், குறிப்பாக சுருக்கமான ஒன்று, அதன் தன்மையை தீர்மானிக்கிறது.) ஒரு மேசையை ஒரு மேசையாக மாற்றுகிறது, இது எதுவாக இருந்தாலும் அது இந்த அளவுகோல்களை(criterion) பூர்த்தி செய்யவில்லை என்றால் அது ஒரு மேசை அல்ல. அதே போல தான், தாசீனின் சாராம்சம்(essence- உள்ளார்ந்த இயல்பு அல்லது இன்றியமையாத தரம்) தாசீன் என்றால் . இருப்பு(is-ness, can be even extended to அடிமூலக்கூறு/substrate like life(human relations, society), human being/taking care of the body/ego/superego/subconscious thoughts) இல்லாமல், தாசீனுக்கு இருப்பது பற்றிய கேள்வியே கேட்க எந்த அடிப்படையும் இருக்காது. ஜீன்-பால் சார்த்தர்(Jean Paul Sartre) போன்ற பிற்கால இருத்தலியல்(existential) தத்துவவாதிகள், இருப்பின் இந்த முதன்மையை 'இருத்தலியல்வாதத்தின்(existentialism) முதல் கொள்கை' என்று குறிப்பிட்டுள்ளனர்: சார்த்தர் கூறியது போல், 'இருப்பு(existence) சாரத்திற்கு(essence- உள்ளார்ந்த இயல்பு அல்லது இன்றியமையாத தரம்) முந்தியது(precedes)'. ஹெய்டெகரைப் பொறுத்தவரை, இருப்பது(being/exist) இன்றியமையாத தரம் அதன் இருப்பிலேயே/இருத்தலிலேயே(in the being) காணப்படுகிறது.

தாசீனின் இரண்டாவது குணாதிசயம், அதன் 'என்னுடையது' என்று போர்த்திக்கொள்ளும் தன்மை' (mine-ness), இருத்தல்/ இருப்பு 'யாரை/எதனை' குறிக்கிறது. உலகில் விஷயங்கள் வெறுமனே பிரிக்கப்பட்ட/ சம்பந்தமில்லாத வழிகளில் மிதப்பதில்லை. நான் இதை செய்கிறேன், அதை செய்கிறேன் என்று நான் உரிமை கொண்டாடுகிறேன். இது "எப்போதும் என் சொந்தம் அல்லது ஒவ்வொரு சந்தர்ப்பத்திலும் என்னுடையது" என மொழிபெயர்க்கலாம். டேசீனின் 'அங்கே உள்ளது' என்றால், பொதுவான தளத்தைப் பற்றியது. எல்லாப் பொருட்களும் இருக்க வேண்டும் என்ற இருப்பு, பின்னர் தாசீனின் 'இருக்கிறது' என்பது இருப்பது பற்றிய ஒரு குறிப்பிட்ட கண்ணோட்டத்தைப் பற்றியது - எனது பார்வை, அவரது எண்ணங்கள், அவற்றின் இருப்பு... மேலும், 'உலகளாவிய' அல்லது சுருக்கமான வழி, மாறாக நான் ஒரு குறிப்பிட்ட மொழியில், ஒரு குறிப்பிட்ட இடத்தில் மற்றும் நேரத்தில் கேள்விகளைக் கேட்கிறேன்:

நான் 'என்னுடையது' என்று உணர்வதும், அதனுடன் ஒன்றிவிடுவதுமே என்பதே ஹெடெக்கரின் டேசின்(இருத்தலின்) அடையாளமாகும்: அதைத்தான் அவர் உலகில் இருப்பது என்று அழைக்கிறார். ஹெய்டெக்கரின் தீவிரமான தத்துவம், டேசின் மற்றும் உலகத்தைப் பிரிப்பதற்கு எதிராக வாதிடுகிறது, அதற்குப் பதிலாக ஒரு 'பிணைப்பான' [verfallen] பீயிங்(இருதலுக்காக)

என்பதற்காக வாதிடுகிறார். தாசீன் அது இருக்கும் உலகில்
'ஒன்றர கலந்து என்று நாம் கூறலாம்.

இந்த பிணைப்பினை மேலும் விளக்க, ஹெய்டெகர் ஒரு
சுத்தியலைப் பயன்படுத்தும் ஒரு தொழிலாளியின்
உதாரணத்தைப் பயன்படுத்துகிறார். ஒரு வேலையாளன் ஒரு
சுத்தியலுக்காக கை நீட்டி, உடனடியாக அதை தன் கையில்
எடைபோட்டு, வேலை செய்யத் தொடங்குகிறான். ஒவ்வொரு
அடியும் வேகம் மற்றும் பாதையின் சிறிய, கண்ணுக்குத் தெரியாத
சரிசெய்தல்களால் சுத்திகரிக்கப்படுகிறது - வேலை செய்பவர்
தானாகவே செய்யும் இந்த வேலையானது அதை செய்யும் போது
அவர் அதைப் பற்றி உன்னிப்பாக அறிந்திருப்பதில்லை/
கவனிப்பதில்லை. உண்மையில், வேலை செய்பவர் எவ்வளவு
திறமையானவராக இருக்கிறாரோ, அந்த அளவுக்கு அவர்
சுத்தியலைப் பற்றி குறைவாக அறிந்திருப்பார்: இந்த வழியில்
சுத்தியலும் வேலைக்காரனும் ஒன்றர கலந்துள்ளனர். வேலை
செய்பவர் சுத்தியலை ஒரு தனிப் பொருளாகவோ அல்லது
'பொருள்' ஆகவோ சிந்திக்கத் தொடங்கும் தருணத்தில், ஏதோ
ஒன்று குறுக்கே நிற்கிறது: ஒன்று சரியாக வேலை
செய்யவில்லை, மேலும் சுத்தியலின் இருப்பே தொலைந்து
விடுகிறது. (அவனது கவனம் எதோ ஒன்றின் மீது தான் இருக்க
முடியும்; அவன் சிந்தனை அல்லது செயல்(இரண்டிலும் கவனம்
செலுத்துபவரால் ஒவ்வொரு தருணத்திலும் தொடர்ந்து சரியாக

சிறப்பாக செயல் பட முடியாது . இருத்தலியல்வாதிகளின் வாதம்.
இதனை மேலும் பெறிது படுத்தி பார்த்தால், நாம் சரியாக
செய்யக்கூடிய ஆளா, எப்படி சரியாக செய்கிறோம் போன்ற
சந்தேகம் கூட வர நேரும்- செயலற்ற மூளை ஒரு பிசாசின்
பட்டறை போல் - மூளைக்குத்தான் அந்த உழைப்பாளி சந்தேகம்
என்னும் சிந்தனையால் வேலை கொடுக்கிறானே என்றால் காரண
பகுத்தறிவு இல்லாமல், அடித்தளம் இல்லாமல், வழிகாட்ட
சரியான நபர் இல்லாமல் செல்வது வீண் நேரக்கழிவு, ஏன்
என்றால் சில மனிதர்கள்(முக்கியமாக நான்) ஊக்குவித்தலின்
பெயரில் தன்னிச்சையாக யோசிப்பது நான் ஒரு விவேகானந்தர்
போல் அல்ல ஒரு பெரிய குருவைப் போல்
யோசிக்கிறேன்(சிந்தித்தலும் Heidegger பாஷையில் ஒரு is-ness
தான்) என்ற பெயரில் யோசிப்பது முன்கூட்டிய சிந்தனைகளே
என்பது எனது அனுபவ கருத்து) சுத்தியலை வெறுமனே உற்றுப்
பார்ப்பது, அதை ஒரு தனி 'விஷயம்' என்று நினைப்பது,
சுத்தியலின் இருப்பு எதையும் வெளிப்படுத்தாது. இந்த வழியில்,
சுத்தியலின் இருப்பு வேலை செய்பவருடனும்(கையில் இருக்கும்
தருணம்) அதன் பயன்பாட்டிலும் தான் வெளிப்படுகிறது:,
சுத்தியலில், சுத்தியலின் இருப்பு வெளிப்படுகிறது. உதாரணமாக
எனது வீட்டுக்கு உதவி செய்ய நபர் வருகிறார்கள். நான் அவர்
வேலை செய்வதற்கு ஏதாவது உதவி செய்தால், நான் அந்த
வேலை பற்றி ஆர்வம் கொள்வேன், நானும் செய்கிறேன் என்று

போர்வையை போர்த்திக் கொள்வேன். நான் மற்றத்தைப் பற்றி அப்போது யோசிக்க மாட்டேன்; அவர் சரியான சம்பளம் கேட்கிறாரா, நாம் பணம் கொடுக்கிறோம், அவர் வேலை செய்கிறார், அத்துடன் உறவு முடிகிறது போன்ற சிந்தனைகள் வராது அல்லது நான் முழுமையாக கண்டுகொள்ளாமல் இருக்கலாம், அவர்கள் செய்யட்டும் என- நான் அப்போதும் நான் கண்டுகொள்ளாமல் இருக்கும் ஒரு செயலுடன்(is-ness) என்னை அறிந்து கொள்கிறேன். இதனை இருத்தலியல்வாதிகள் (existentialists) ஒத்துக்கொள்வார்களா என்பது கேள்விக்குறி .) இதன் நீட்சியாக, Dasein(being /(அந்த தருணத்தில் காரியம் செய்தல் போன்ற செயல்களின் மூலமாக) இருத்தல்) தான் என்ன செய்கிறது என்பதன் மூலம் Dasein தன்னையும் அதன் இருப்பையும் புரிந்துகொள்கிறது என்று ஹெய்டேகர் வாதிடுகிறார்: நாம் என்ன செய்கிறோம் என்பதில் நமது இருப்பு நமக்கு தெரிய வருகிறது. ஒரு வேலையாளனாக என் செயல்களின் மூலம் - சுத்தியல் போன்ற செயல்களின் மூலம் நான் என்னை ஒரு 'வேலைக்காரன்' என்று புரிந்துகொள்கிறேன். இந்த வழியில், எந்தத் தப்பும் இல்லை, உலகில் நாம் இருப்பதற்கு வெளியே செல்லும் வழியை நாம் சிந்திக்க முடியாது -இதன் மூலம் நாம் இருப்பதற்கான(வாழ்வதற்கான) நமது துல்லியமான வழி எதுவென்று உறுதியளிக்கிறோம். நான் பிறருக்கு உதவி செய்தால் மனிதன், கடவுளிடம் வேண்டினால் பக்தன், பெரிய

திறன்களை உடையவனாக இருந்தால் திறமைசாலி போன்று
 நமது அர்த்தமற்ற வாழ்வுக்கு அர்த்தம் சேர்க்கின்றோம் .
 உன்னிப்பாக பார்த்தால் வெங்காயம் போன்று தோல் போர்த்திக்
 கொண்டே போகலாம் - உள்ளே ஒன்றும் இல்லாமல்)
 தாசைன்(being/(அந்த தருணத்தில் காரியம் செய்தல் போன்ற
 செயல்களின் மூலமாக) இருத்தல்/ வாழ்தல்) உலகில் இருப்பதன்
 மூலம் 'பொருத்தம்' (Verweisung) கொண்டுள்ளது. இங்கு
 'பொருத்தம்' என்றால் “ஏதாவது ஒன்றை மற்றொன்றோடு
 ஒன்றாக இருக்க அனுமதிப்பது”. வேலை செய்பவன் என்பவன்
 சுத்தியால் மட்டுமல்ல, வேலை சம்பந்தப்பட்ட எல்லாவற்றின்
 காரணமாகவும் தான்; அதாவது, மரம், மரக்கட்டைகள், நகங்கள்,
 உளி, தச்சு, கலை, வணிகம், கைவினைத்திறன் போன்றவற்றின்
 காரணமாகதான் ஒரு தாசைன் தொழிலாளியாக
 கருதப்படுகிறான். தொழிலாளியின் dasein அத்தகைய
 பொருள்கள், நிலைகள் மற்றும் நிறுவனங்களுடன்
 பிணைக்கப்பட்டுள்ளன. ஒரு ஆட்டோ ஓட்டுபவனுக்கு ஆட்டோ
 சம்பந்தப்பட்டவை போலும், மெக்கானிக்கு அவனது அறிவும்,
 கை பக்குவம், பொருட்கள் போலும், IT நிறுவனங்களில் வேலை
 செய்பவருக்கு கம்ப்யூட்டர் போலும், ஆராய்ச்சி செய்பவருக்கு
 ஆராய்ச்சி கட்டுரைகள் மற்றும் நூல்கள் போலும் அவரவர்
 dasein(இருத்தல்) ஒன்றொன்று பிணைக்கப்படுகிறது. அவை
 அவனுக்கு பொருளற்ற நிலையில் இருந்தாலோ, அல்லது

தூரமாக இருந்தாலும் கூட அவருக்கு எல்லாமே
பொருத்தமானவை. (ஹெய்டேகரின் தோற்றவியல்
தத்துவம்(phenomenology) ஒரு
பொருள்முதல்வாத(materialist) முன்னுதாரணத்திற்கு
முரணானது). ஒரு குறிப்பிட்ட சுத்தியலின் செயலானது,
டேசீனின் இருப்பது-உடன் (மிட்செயின்) நிலையை
வெளிப்படுத்துகிறது: இது வேலைப்பாடு, அழகியல், வர்த்தகம்
மற்றும் பலவற்றின் இருத்தல் தன்மையை மட்டும் குறிக்காமல்
அதன் இணக்கத்தையும் வெளிப்படுத்துகிறது. உலகின்
அம்சங்களான கைவினை, திறன், வர்த்தக சங்கங்கள் மற்றும்
வர்த்தகம் போன்ற உலகின் பரந்த அம்சங்கள் உள்ளன,
ஹெய்டேகர் 'சுற்றம்(நுண்ணறிவு/circumspection)' என்று
அழைக்கிறார், அதாவது அவை சுற்றியுள்ள உலகில்
உறவுமுறையில் உள்ளன. வேலைக்காரனைச் சுற்றிப் பட்டறை
இருப்பது போலவே, உலகமும் தாசீனுடன்(இருத்தல்
தன்மையுடன்) உள்ளது. காதலனுக்கு காதலியைப் போல,
வேட்டைக்காரனுக்கு விலங்குகளைப் போல,
நல்லொழுக்கத்துடன் பண்புடனும் அன்புடனும் நடக்கும்
மனிதனுக்கு அன்பைப் போலவும், கடவுளைப் போலவும் இந்த
உலகம் பிரதிபலிக்கின்றது.

28. Quotes from 'The psychology of the mystics' by Joseph Maréchal and its Tamil counterpart

The savant(intellectual), we are told, observes facts; from these facts he induces laws; finally, on these facts and laws he builds his theories. At the base of this triple operation in the irreversible order of its stages are the facts an element strictly defined and directly observable; on the observation of the facts rests the generalizing induction from which the laws, the standards of groupings and succession, are formed; and again, these laws are but the immediate and authentic generalizations of the facts from which they have sprung; on the other hand, they constitute the firm ground on which the edifice—less directly objective—of the theories is to rise.

அறிவாளி (அறிவுஜீவி), உண்மைகளை கவனிக்கிறார் என்று நாம் கூறுகிறோம்; இந்த உண்மைகளிலிருந்து அவர் சட்டங்களைத் தூண்டுகிறார்; இறுதியாக, இந்த உண்மைகள் மற்றும் சட்டங்களின் அடிப்படையில் அவர் தனது கோட்பாடுகளை

உருவாக்குகிறார். இந்த மும்மடங்கு செயல்பாட்டின், அதன் நிலைகளின் மீளமுடியாத வரிசையில் கண்டிப்பாக வரையறுக்கப்பட்ட மற்றும் நேரடியாகக் காணக்கூடிய உண்மைகள் அடித்தளமாக அமைகிறது ; உண்மைகளை கவனித்துப் பார்த்தால், பொதுமைப்படுத்தல் தூண்டலின் சட்டங்களும், குழுக்களின் தரநிலைகள் மற்றும் அடுத்த சட்டங்கள் உருவாகும் தரநிலைகளும் உள்ளது. இந்தச் சட்டங்கள் அவை உருவான உண்மைகளின் உடனடி மற்றும் உண்மையான பொதுமைப்படுத்தல்களாகும்; மறுபுறம், அவை கோட்பாடுகளின் கட்டிடம் உருவாதற்கான- மறைவான நோக்கம்- உயர்வதற்கான உறுதியான அடித்தளத்தை உருவாக்குகின்றன.

Must we not add—as daily observation shows us—that many events which affect our senses pass unperceived by us, and that several “ perceived ” facts are eliminated, considered as not having occurred, kept apart from our personal science ?

அன்றாட அவதானிப்புகள் நமக்குக் காட்டுவது போல் - நமது புலன்களைப் பாதிக்கும் பல நிகழ்வுகள் நம்மால் உணரப்படாமல் கடந்து செல்கின்றன, மேலும் பல "உணர்ந்த" உண்மைகள் அகற்றப்பட்டு, நிகழாதவை எனக் கருதப்பட்டு, நமது தனிப்பட்ட அறிவியலில் இருந்து ஒதுக்கி வைக்கப்பட வேண்டாமா?

In different degrees, and, above all, under different forms, every man from the crassest savage to the most subtle philosopher forms a certain conception of things: he admits possibilities, impossibilities, likenesses, types, standards, etc., in which his further experiences will have to find their place. No observer is without “ prejudices,” and no one ever allows “ the facts to speak for themselves ” purely and simply, it being indeed the nature of facts to be mute.

வெவ்வேறு அளவுகளில், மற்றும் எல்லாவற்றிற்கும் மேலாக, வெவ்வேறு வடிவங்களில், கொடூரமான காட்டுமிராண்டிகள் முதல் நுட்பமான தத்துவஞானி வரை ஒவ்வொரு மனிதனும் ஒரு குறிப்பிட்ட கருத்தை உருவாக்குகிறார்: அவர் சாத்தியங்கள், சாத்தியமற்றது, ஒற்றுமைகள், வகைகள், தரநிலைகள் போன்றவற்றை ஒப்புக்கொள்கிறார். அனுபவங்கள் அவற்றின் இடத்தைக் கண்டுபிடிக்க வேண்டும். எந்த ஒரு பார்வையாளரும் "தப்பெண்ணங்கள்" இல்லாமல் இல்லை, மேலும் "உண்மைகள் தங்களுக்குத் தானே பேச" யாரும் அனுமதிப்பதில்லை, முற்றிலும் மற்றும் எளிமையாக, உண்மையின் இயல்பு உண்மையாகவே ஊமையாக இருக்கும்.

What is true of all experience is if possible still more true of so-called “ scientific ” experience: a fact only becomes

scientific in so far as it shows itself intelligible, logically classifiable in so far as it will cohere with the master lines of the whole edifice of the sciences. If the “ new fact ” does not at once appear coordinated with passed experiences and capable of subsumption under acquired categories, it will either pass almost unperceived, or it will be held, until fresh discovery is made, as unacceptable, suspect, doubtful, badly analyzed, incomplete, etc. If it be strong enough and obstinate enough to cross the threshold of consciousness, it will perhaps force the barrier of hostile associations, but sometimes at the cost of compromises, and in doing so it will close a new barrier of prejudices against its further advance.

எல்லா அனுபவங்களிலும் உண்மை என்னவென்றால்,
"விஞ்ஞான" அனுபவம் என்று அழைக்கப்படுவதில் முடிந்தால்
இன்னும் உண்மையாக இருக்கும்: ஒரு உண்மை, அது தன்னைப்
புரிந்துகொள்ளக்கூடியதாகவும், தர்க்கரீதியாக
வகைப்படுத்தக்கூடியதாகவும் அறிவியலின் முழு கட்டிடத்துடன்
ஒத்துப் போகக்கூடியதாகவும் இருக்கும் போது அறிவியலாக
மாறும். "புதிய உண்மை" கடந்து வந்த அனுபவங்களுடன்
ஒருங்கிணைக்கப்பட்டு, எந்த வித வகைகளின் கீழும்
உள்ளடங்கும் திறன் கொண்டதாகத் தோன்றவில்லை என்றால்,
அது ஏறக்குறைய உணரப்படாமலேயே போய்விடும், அல்லது

புதிய கண்டுபிடிப்பு வரும் வரை, ஏற்றுக்கொள்ள முடியாததாகோ, சந்தேகமானதோ, மோசமான பகுப்பாய்வுக்கு உட்பட்டதோ, முழுமையடையாததாகவோ, போன்ற பல தரப்பின் கீழ் வைக்கப்படும். அது போதுமான வலிமையுடனும், நினைவின் வாசலைக் கடக்கும் அளவுக்கு பிடிவாதமாகவும் இருந்தால், அது அதற்கு எதிராக உள்ள சங்கங்களின் தடையை உடைக்க முயற்சிக்கலாம்; ஆனால் சில சமயங்களில் சமரசத்தின் விலையில், அவ்வாறு செய்வதன் மூலம் அது அதன் மேலும் முன்னேற்றத்திற்கு எதிரான பாரபட்சத்தின் புதிய தடையை மூடும்.

29. உத்தமர் காந்தியின் ஒரு கூற்றும் , அதைப் பற்றி ஒரு அலசலும்

நல்லிணக்கத்தின் அடித்தளத்தில் மற்றும் ஒத்துழைப்பின் அடிப்படையில் மட்டுமே வன்முறையற்ற சமுதாயத்தை உருவாக்க முடியும் என்பதில் நான் உறுதியாக இருக்கிறேன். அப்படி இல்லையென்றால், சமூகம் வன்முறையில் இருக்கும். இது செய்ய முடியாது, என்று

வாதிட்டால் , வன்முறையற்ற சமூகம் உருவாகவே
முடியாது என்று அர்த்தம். அதில் நமது முழு
கலாச்சாரமும் அர்த்தமற்றதாக இருக்கும்.

-உத்தமர் காந்தி

தனிமனித நல்வாழ்வுக்கு அமைதி அவசியம். மேலும்,
அமைதி என்பது சாதாரண சமூக வாழ்க்கையின்
ஒரு அங்கமாகும். உறவுகள் அமைதி இழந்தால்,
மனிதனின் இருப்பு அதன் மென்மையான,
குறைபாடற்ற மரபை இழக்கிறது. அமைதி இழந்த
நிலையில், மனிதனின் சமநிலையும், முற்றிலும்
மோசமாக பாதிக்கப்படுகிறது. நிச்சயமற்ற தன்மை
அதிகரிக்கிறது,
வாழ்க்கைப் பிரச்சினைகளைச் சமாளிக்கும்
திறமையின் மீதான சந்தேகம் அதன் அசிங்கமான
தலையையும் எழுப்பி, சமூக உறவுகளை
பாதுகாப்பின்மை உணர்வுகளால் பாதிக்கிறது.
எனவே,

மன அமைதியையை இழந்த மனிதனும் போர்
வெடித்த நாட்டில் மக்களும் அமைதிக்காக
மன்றாடுகிறார்கள் மற்றும் அமைதி திரும்பும் என்று
நம்புகிறார்கள். இவை அனைத்தும் தனிப்பட்ட
வாழ்க்கைகும் மற்றும் சமூக உறவுக்கும் அமைதி
என்பது இன்றியமையாத ஒன்று என்பதை
காட்டுகிறது.

மனிதனின் வழக்கமான மற்றும்
ஒழுங்குபடுத்தப்பட்ட இருப்புக்காக அமைதி
மையத்தன்மை வாய்த்தபோதிலும், வரலாற்று
எழுத்துக்கள் பொதுவாக அதற்கு முக்கியத்துவம்
அளிப்பதில்லை. வரலாற்று நூல்களில் அமைதி
கொண்டாடப்படுவதில்லை. வரலாறு அமைதி
சீர்குலைவு மற்றும் போர் தொடுப்பதை பற்றி
மட்டுமே பிரதானப்படுத்துகிறது; விளைவு வன்முறை
மற்றுமே வரலாற்றாசிரியரின் கண்களைப் கவர்கிறது
மற்றும் கொடிய போர்களே வரலாற்றில் விவாதப்
பொருளாக மாறுகிறது .

மேலும் இது மாவீரர்களின் செயல்கள்தான்
வரலாற்றுப் பதிவுகளில் மீண்டும் மீண்டும்
சொல்லப்படுகின்றது; இது பொதுவாக
பேரரசுகளின் எழுச்சி மற்றும் வீழ்ச்சியின் கதைகள் ,
ஆட்சிகள், போர்களின் சரித்திரம், போர்கள் மற்றும்
இராணுவ மற்றும் அரசியல் புரட்சிகளாக
அமைகிறது. ஒரு சமூகத்தின் உற்பத்தி மற்றும்
மறுசீரமைப்புக்கு இன்றியமையாததாக அமையும்
பிணைப்பு நடவடிக்கைகள் அனைத்தும்
மேற்கொண்ட சரித்திர வீரத்துக்கு கொடுக்கும்
முக்கியத்துவதாலும், கவனத்தாலும் பார்வை
இழந்துவிட்டது. தேச பாதுகாப்பு
இன்றியமையாததாக ஒன்று, வீரர்கள் நாட்டுக்கு
தேவை, வெல்லதான் வீரம் கொள்வதற்கு இல்லை,
அதற்கு சரித்திரம் புரட்டுதல் அவசியம்
என்றாலும்கூட செயல்முறைக்கு மையமாக மற்றும்
இன்றியமையாத உண்மையாத ஒன்றாக இருப்பது
சமுதாயத்தின் உற்பத்தி மற்றும் மறுகட்டமைப்பு

ஆகியவை. இந்த பிணைப்பு நடவடிக்கைகள்
அன்றாட வாழ்க்கையின் பணிகளை
அடிக்கோடிட்டுக் காட்டுகின்றன மற்றும் தினசரி
வாழ்க்கை குடும்பங்களை வளர்ப்பது மற்றும்
உணவளிப்பது மற்றும் உற்பத்தி மற்றும்
வேலைகளை ஒழுங்கமைப்பதைச் சுற்றியே
உள்ளது. மனித தேவைகளை பூர்த்தி செய்தல்,
விருந்து நேரங்கள் மற்றும் மனித படைப்பாற்றலின்
கொண்டாட்டங்கள் ஆகியவற்றுடன்
இடைப்பட்டவையான கவிதை, பாடல், நடனம்,
கலை மற்றும் பிறருக்கு உதவுதல் ஆகியவற்றைக்
கொண்டுள்ளது.

தனிப்பட்ட மற்றும் சமூக வாழ்க்கையை அமைதி
நிலைநிறுத்தி வளர்க்கிறது என்றால், போர்
வாழ்க்கையை அழிக்கிறது, சமூகத்தை
ஏழ்மையாக்குகிறது மற்றும் இயற்கை வளங்களைப்
பறிக்கிறது. இருப்பினும், வரலாற்றில் போர்வீரனின்
மகிமையை புகழ்வதால், மனித ஆன்மாவிலும்

மனிதனின் சுய உருவத்திலும் சக்திவாய்ந்த
 தாக்கத்தை அது ஏற்படுத்துகிறது. மனிதன் தன்னை
 எவ்வளவு தான் முன்னேற்றினாலும், போராடினாலும்
 அவன் ஒரு சக்தி அற்றவன் என்பதை அவனால்
 இறுதியில் தான் உணர முடியும். அவன் சூழ்நிலை
 அவனை உருவாகிறது, அவன் மன உறுதி, கவனம்,
 தேவை, நேர்மை அவனை உருவாக்கிறது.
 இருப்பினும் அவன் காலத்தின் பார்வையிலும்,
 அறிவுக்கடலின் பார்வையிலும் அவனை ஒப்பிட்டால்
 சக்தி அற்றவனாக, ஒரு துடுப்பாகவே தெரிகிறான்.
 அதற்காக சக்தி வளர்க்காமலும் இருக்க கூடாது.
 ஆனால், அதிகாரத்திற்க்காக போராடுவது
 மனிதனின் அடிப்படை உரிமை போல் சித்தரிப்பதும்
 பார்ப்பதும் தவறான ஒன்றாகும். தன்னை அறியாமல்
 ஒவ்வொரு மக்களாட்சியைச் சார்ந்த தலைவரும்
 தலைவியும் மனதில் எப்போதும் யோசிக்க கூடியதும்
 இது தான்; பதவியும் வேண்டும், நல்லாட்சிக்கு,
 வன்முறையும் தன்னை மீறி வராமல் இருக்க

வேண்டும் அடிப்படை உரிமைகளுக்கு,
ராணுவத்துடன் அனுசரித்து போக வேண்டும் நாட்டு
பாதுகாப்புக்கு, சர்வ தேச ஒற்றுமைக்கு போன்ற பல
நிர்பந்தனைகள் கட்டுப்பாடுகள். ஆனால்,
ஒவ்வொரு நாட்டு குடிமகனும் ஒரே பார்வையை
பார்த்தல், எல்லாம் நன்றாக போகுது என்று,
அப்போதும் பிரச்சனை; சந்தேகம் வந்தால், புயலாய்
மாவும். அமைதி எப்படி நிலைநிறுத்துவது
இப்படிப்பட்ட சூழ்நிலையில்? தற்போது கூறப்படும்
உள்ளூர் மற்றும் தேசிய இனங்களுக்கிடையிலான
மற்றும் கலாச்சாரங்களுக்கிடையேயான வன்முறை
மற்றும் ஒவ்வொரு கண்டத்திலும் உயர் மட்ட
இராணுவத்தின் அறிக்கை, மாநிலங்களுக்கு
இடையேயான வன்முறைக்கான தயார்நிலை,
இந்தக் கருத்தை உறுதிப்படுத்துகிறது. எப்போது
வேணுமானால் என்னவெல்லாம் நடக்கலாம். ஒரு
குழந்தைக்கு ஒரு அமைதி இழந்த மனிதனாலும்
பாதிப்பு வரலாம், அமைதி இழந்த நாட்டினாலும்

பாதிப்பு வரலாம்; அல்லது நல்லதே நடக்காமல்
போகலாம் இருவராலும். அமைதி ஒவ்வொரு
மனிதனுக்கும் நாட்டுக்கும் அவசியம். நிலையற்ற
வாழ்க்கை, நிலைகுலைந்த சமுதாயம்,
கேள்விகளுக்கு பதிலற்ற வாழ்க்கை, குழப்பமான
சூழ்நிலை போன்ற பலவற்றால் அமைதி குலைச்சல்
ஏற்படலாம். உலக வரலாற்றில் பல மதங்கள்
அமைதியைதான் போதிக்கின்றன. தரகத்தை
வைத்து பார்த்து, சர்வாதிகாரிகளிடமிருந்து
மதத்தை பின்பற்றியவர்கள்
காப்பாற்றப்பட்டார்களா, என்ற கேள்வி வைத்தால்,
கேள்விக்கான பதில் தோல்வியில் தான் முடியும்;
அது உண்மை சரித்திரமாக இருக்கட்டும்,
கட்டுக்கதையாக இருக்கட்டும். இல்லை, யாரும்
இல்லா உலகத்தில்(கேள்வி கேட்க ஆள் இல்லா)
ஒரு தனி மனிதனின் கர்மவினை, கடவுளின் லீலை
என்று நம்மை நாமே சாந்தபடுத்திக் கொள்ளலாம்.
ஒரு சரித்திரம் பொய், என்றால் அனைத்தும்

பொய்யாக கூடிய வாய்ப்பு இருக்கிறது. படிப்பது
வீண்? ஒரு கதை, காட்டில் உள்ள அனைத்து
மிருகங்களுக்கும் அனைத்தும் கற்றுகொடுத்தால்,
அதன் திறமை தெரியாது; அவ்வாறே நம்
வாழ்க்கையும் போகிறதா? அமைதி, ஏதும்
யோசிக்காமல் இருப்பதே, அல்லது யோசித்தும்
பலன் இல்லை என்று விடுவதே, சிறந்த அறிவு.
இருந்தாலும், அனைத்தும் அலசுவோம், பிறகு
விடுவோம், என்ற பார்வையில் அமைதி.

30. Story of Elara from ChatGPT

Of course, I'd be happy to tell you a story. Once upon a time, in a quaint village nestled between rolling hills and lush forests, lived a young girl named Elara. She had a spirit as free as the wind and a heart as curious as a cat.

Elara's village, though peaceful, had a peculiar tradition. Every year, during the Festival of Stars, the villagers would release paper lanterns into the night sky, carrying with them their hopes, dreams, and wishes. These lanterns

would float high above, illuminating the darkness with their warm glow.

One year, as the Festival of Stars approached, Elara found herself pondering a wish she had never dared to share with anyone. She longed to explore the world beyond the hills and forests that surrounded her village. She yearned to discover new lands, meet different people, and experience the adventures she had only heard about in stories.

As the festival day arrived, Elara crafted her own lantern with extra care. She adorned it with intricate patterns and filled it with her heart's deepest desire - the longing to explore. When the lantern was ready, she joined the villagers by the riverbank, each person releasing their lanterns into the night sky.

As the lanterns floated away, their soft light merging with the stars, Elara's lantern seemed to catch an unexpected gust of wind. It soared higher and higher, defying gravity, until it disappeared into the sky. The villagers marveled at its flight, believing it was a sign from the universe itself.

That night, Elara couldn't sleep. She felt an odd sensation, as if something extraordinary was about to happen. And indeed, the next morning brought a surprise. A traveler, clad in mysterious attire, arrived in the village. He spoke of distant lands, uncharted territories, and the thrill of adventure.

Elara's heart raced as she listened to the traveler's tales. The villagers, too, were captivated by his stories. The traveler had been drawn to the village by the sight of a lantern that had defied the odds and soared higher than any other. He believed it to be a signal from a kindred spirit, a fellow adventurer at heart.

With the traveler's guidance, Elara's wish transformed into reality. She embarked on a journey that took her beyond the hills, across vast plains, and over towering mountains. She encountered diverse cultures, made new friends, and faced challenges that tested her courage and determination.

As time passed, Elara's adventures turned into stories of her own. She chronicled her experiences, and her writings

were treasured by those who longed for inspiration and the thrill of the unknown. The lantern that had once carried her wish became a symbol of hope for dreamers everywhere.

And so, the story of Elara, the girl with the lantern that reached for the stars, became a legend whispered around campfires and shared in cozy taverns. It reminded everyone that the desires that burn deep within our hearts have the power to lead us to places we never thought possible.

And that, my friend, is the story of Elara and her remarkable journey fueled by a wish that dared to defy gravity and a spirit that embraced the call of adventure.

31. Notes from philosophy of Jainism

1. Written in Prakrit language, 24 thirthankaras(one who establishes a path or ford), Mahavira 24th, Parvanatha 23rd Lord Rishabhadeva - 1st. All thirthankaras reach moksha at the time of death.. Prakrit language - spoken and Sanskrit -refined for scholars, just like current day English and

Victorian English - widely accepted viewpoint. Pure Tamil and Spoken Tamil.

2. Jina- Conqueror of soul's feelings, which are believed to be the root cause of the problems in the world. Jaina word came from it. Jains are followers of the belief

3. Rishabhadeva - 6th century BC contemporary of Gauthama Buddha, who was opposed to Hindu's strict classification . Rishabhadeva was against the prevailing norms of the society, voyeurism among others; preached his principles, established norms, ruled and then lead an ascetic life.

4. Parvanatha- ahimsa, satya, asteya(not to steal), aparigraha(not to own property).

5. Mahavira - added Brahmacharya fifth vow 540 to 468 BC Vyshali town, Siddhartha Maharaja and Priyakarini. 30 years householder, last 30 years ascetic, died at 72 age. 12 years of ascetic life with equanimity, performing long and hard penances(self-inflicted punishments, for the commitments which he thought he had committed). He passed twelve years of ascetic life and attained omniscience. The day he became Jina is celebrated as Mahavira Jayanthi or some other festival nearer to Diwali. The Jains also follow lunar calendar.

6. Bhakta-parijna - due to attachment that a person commits violence, utters lies, commits theft, indulges in sex and develops a yearning for unlimited hoarding. He established four fold order - monks, nuns, male lay-votaries(A person who lives a religious life according to vows they have made is called a votary- might be a happy life, self-satisfied due to the realisation of human finitude, helplessness, endless skepticism , confusion that the world throws in and longing for wisdom/community/peace), female votaries. (Unlike nowadays(in many religions), where it is been portrayed as idealism and mass hysteria ?)

7. The texts of Jina's religion was formally made into cannons after approximately thousand years of Mahavir's death; 6th century of the Christian era. Monk Devarddhi Ksamasramana presided over the council in Gujarat.

8. The canon is as follows:

i) twelve angas or limbs compiled by his Ganadharas(chief disciple of thirthankaras)- treat the life of the monks; made up of sermons on various themes of importance the Jains- what comes from the mouth of the Lord. There are twelve angas/parts, collectively known as Dwadashangi- Aacharang sutra foremost. Other well known are Suttrakritang,

Samavayang, Sthanang and Vyakhya Pragnapti(Bhagavati Sutra).

ii) Upangas(sub-section) for each of the angas- dogmatic and mythological. Additional angas compiled by the seers. These are considered secondary. These are twelve in number. The angas and upangas must have been completed by Jambuswami, second successor to Lord Mahavira.

iii) Ten Painnas or 'Scattered pieces' - prose and verses. - deal almost every topic of interest to the Jains.

iv) The six Cheya-Suttas(Sutras)- like Vinaya-pitaka of the Pali Buddhist canon. Contain ancient material. Kalpa-Sutra representative of the section- written by great Jain Bhadrabahu, sixth head of the movement after Mahavira.

v) Two Individual texts is an encyclopedia of everything that should be known by a Jain monk

vi) Four Mula-Suttas . Uttradhyana-Sutra - sermons, proverbs, advice to students, counsel to monks, nuns parables, dialogues and ballads

9. Concept of God- Even though there might be an omniscient God, 'Ishvara', every man can reach perfection or reach God by removal of sins or purification, through actions. They hold Thirthankaras as their guides. By uttering the name of God, the ancestors guide them to

perfection is one of their beliefs. (Aurobindo too has written of the Vedas similarly) God is one who has removed all the Karmas. By constant practice of spiritual discipline, spiritual right knowledge and right conduct, one can ultimately attain perfection. As the lay community increased, there increased ritual practices and ceremonies.

10. Concept of Soul: Karma principle, Every Jiva is eternally associated with ajiva because of Karman. The limitations are due to the individual body, the matter substances which infect the soul and overpower its natural qualities. The karma creates a craving and passion that seek satisfaction. The bondage is created in thought; internal or ideal bondage - bhava bandha, its effect in material- dravya-bandha.

References:

IGNOU MA Philosophy - Philosophy of Religion and Indian Philosophy study material and internet resources

32. Adventurous story by ChatGPT

In the heart of the untamed wilderness, where towering mountains scraped the heavens and dense forests whispered secrets, lived a daring explorer named Aric. With a heart full of curiosity and a thirst for the unknown, Aric spent his days mapping uncharted territories and uncovering the hidden wonders of the world.

One day, while poring over old maps in a dusty library, Aric stumbled upon a cryptic legend. It spoke of the "Eternal Beacon," a mythical gem said to possess the power to guide travelers through the most treacherous landscapes. It was rumored to be hidden deep within the Forbidden Isle, a place shrouded in mystery and danger.

Undeterred by the warnings that the Forbidden Isle was cursed and that those who ventured there never returned, Aric felt an irresistible pull. Armed with his maps, his compass, and an unyielding spirit, he set sail aboard his trusty ship, the Starshard.

Days turned into weeks as Aric and his crew battled fierce storms and treacherous currents. Finally, they caught sight

of the Forbidden Isle emerging from the mist. The island's towering cliffs and eerie, dense forests seemed to welcome them with an air of foreboding.

As Aric led an expedition onto the island, the atmosphere grew tense. Strange noises echoed through the trees, and shadows danced in the corners of their vision. But Aric's determination was unshaken. Guided by the clues from the legend, he deciphered riddles and overcame challenges that tested his wits and courage.

Through swamps teeming with bioluminescent creatures, up jagged cliffs that seemed to touch the sky, and into ancient ruins filled with enigmatic inscriptions, Aric and his companions pressed forward. At last, after a series of trials, they reached the heart of the island.

There, within a hidden chamber bathed in an ethereal glow, Aric discovered the Eternal Beacon. The gem shimmered with an otherworldly light, casting intricate patterns on the walls. As he held it in his hands, a sense of awe and fulfillment washed over him. He realized that the

true treasure was not just the gem itself, but the journey he had undertaken and the courage he had summoned to reach this point.

However, their triumph was short-lived. A sinister presence, the guardian of the island, awakened in response to the gem's removal. It manifested as a colossal creature made of shadows and ancient magic. With fierce determination, Aric and his companions battled the guardian in a breathtaking showdown that tested their unity and resourcefulness.

After a fierce struggle, they managed to harness the power of the Eternal Beacon to defeat the guardian. The island, once shrouded in darkness, was now bathed in a gentle, healing light. With the guardian's defeat, the curse that had plagued the Forbidden Isle was broken.

Aric returned to civilization not only with the Eternal Beacon but also with a heart full of stories. He shared tales of his adventures, inspiring countless others to embrace the call of the unknown and the thrill of exploration. And so,

the legend of Aric and the Forbidden Isle became a symbol of the indomitable spirit that drives adventurers to overcome challenges and discover the extraordinary.

33. Gestalt Psychology, Logo Design and Outliers

Gestalt is a German word meaning ‘form’ or ‘configuration’. Gestalt psychologists primary focus was perception and they believed that organisms perceive perceptions as entire and not on individual parts. [1] They believed that perceptual experiences depend on the patterns formed by stimuli and on the experience of organization. [2]

For example, in a figure, all there will be present are dotted lines, but the mind rushes to conclude that it is of some geometric figure. Below is an example: mind tends to conclude the figures as square, circle and triangle, based on the experience of organizing and classification.

Gestalt psychology was developed in response to school of structuralism in psychology. Structuralism analyzes basic thoughts and feelings, that combined to create complex

Law of Closure



INTERACTION DESIGN
FOUNDATION

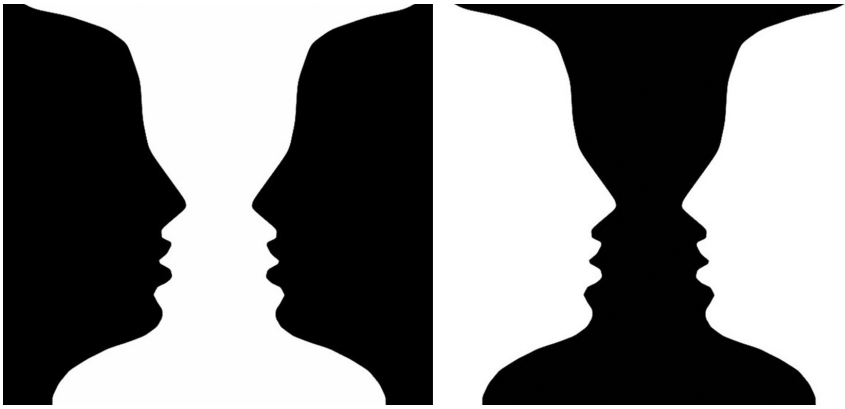
INTERACTION-DESIGN.ORG

phenomena in the mind. Logos of companies have also been designed based on Gestalt psychology.



In the above figure, in the logos, there is something missing in the design, be it the peacock in the first logo, s in the second logo, the missing apple piece in apple logo, there is a contrast of black and white, but the mind is able to grasp/understand(or tries to see) the whole meaning. This could be said as a trained mind, an active mind. It is trained to not bother about intricacies; it has time to appreciate the content to a certain degree and not further. It can stop for a minute and then proceed. Here is another example of the Gestalt Psychology:

In the above figure, there are two figures, one in the foreground and one in the background, with contrasting colors. So, both images can be grasped or any one image can be grasped. In an investigation, with missing pieces of information, if one tends to go with the obvious suspect with the obvious motive, based on experience, then it could be stated that it is Gestalt psychology, though advanced computer training methods such as Artificial Neural Networks, Machine Learning Model could also be



used, wherein the outliers tend to get omitted by the system.

References:

1. Wikipedia
2. Introduction to Psychology by Atkinson
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34. India 2020, 2030 or 2040, India without ignorance..?

In Advaita Vedanta, Adi Shankaracharya has stated, “The weight of avidya is to suppress the real nature of things and

its effect is to place one thing in place of another. It creates a delusion of what is really one thing and presents it as two different things; a subject and an object. Eradication of it is the only goal of Advaita Vedanta “. But, if it is the true nature of Indian philosophy that, always truth is to be sought and desired, there should not be any non-truth paths taken or options available in first place. Life then could be interpreted as be the absolute value of an imaginary value/idea(i) as in mathematics; it could be meaningless, but steering the wheel to roads of choice, finding the path, destination is what life might supposed to be. If destination is hard to find, a guide/previous traveller or a map/governing rules, might be needed. It is been argued in “Jaya: The Illustrated Retelling of Mahabharata” that, there were many mistakes committed in the epic, but finally wisdom was the one that prevailed over everyone and everything.

There is a proverb, “Ignorance is bliss”, where it is argued that, if one is unaware of an unpleasant situation, then he or she may not be perturbed by it. So, can the state of bliss be continued or the path of light or truth be sought? What the path may lead to? As argued in previous stanza, unguided, it is difficult. But the vehicle called life needs to

move, it can't simply have the headlights on, sound on, brakes on, that is be alert but refuse to move because it enjoys being in a state of bliss. Well constructed roads(easy to travel paths), guides and maps come in handy for a simple life. Am I going to be a Columbus by finding out some new unexplored destination and showing the path by road travel? There are plenty others who would have travelled and known that. It is because of my ignorance that , I put myself in a strenuous situation, put others known to me in a similar situation and on top of that, I convince myself that, "Ignorance is bliss". So, now I tend to say, "Ignorance is the mother of all the evils". With plenty of festivities, beliefs, Gods, as an Indian I have to reiterate the pledge, I am proud of its rich and varied heritage, but if it is under a veil of ignorance, how could the saying transform to; "All roads lead to Rome" or some sayings reiterating pre-determinism* or does the weather transform to reflect the people's equanimity** mindset correction, based on mistrust or loss of ignorance or awakening?

* Pre-determinism is the philosophy that all events of history, past, present and future, have been already

decided or are already known (by God, fate, or some other force), including human actions.

* * Equanimity - calmness and composure, especially in a difficult situation

For more information:

Please read any encyclopedia or Oxford dictionary for more information or any particular word meaning

35. Crime and Punishment in dramas and movies

In school education, there are tales from Jataka and other fables, where a moral of the story is asked to be inferred. Whoever has wicked plans, thoughts or does actions loses and the victor happens to be smart, calm and respected by its members. It could be a turtle, Chota Bheem, Jerry the mouse, Home Alone protagonist vs Tom, the cat or a panda as in Kung-fu Panda series.

Next phase in life in movie watching, is where a bit of drama unfolds, villain exists, he is bad, he does bad things, he gets punished in the end by the hero very badly. It is a recurrent movie theme at least in south. As long as it is a

one way communication and a belief formation, there are no issues. What if life presents with more villains through various medium of communication and the grown up adult wonders, are there enough cells and why so many comes up in first place? It is a pondering thought. Is there anything wrong with the thought?

In Plato's, 'The Republic', a conversation goes on this topic. Laws are framed only with the interest of those in power; an autocrat frames despotic laws, a democrat frames democratic laws and so on. So, by this it could be inferred that crimes and punishment do not have a complete correlation with one another. A guilty may not be punished at all. "Everyone is in one way or another is guilty"(ஒவ்வொரு மனிதனும் ஒவ்வொரு வகையில் திருடன் தானடா), goes a proposition/statement in a Tamil song. If only this statement is taken at face value without its complete context of what a true crime is, it could be said that, it promotes more crimes. "Thiruttu Payale"(Hey Thief!), even though is a serious accusation, Tamil people don't take it at face value and go for fight, whereas it is considered a serious allegation/accusation and a cursing word in Telugu. Adjacent lands, same country, different perspectives?

Question: If a crime is not committed simply because of a fear of punishment, is he guilty?

Answer: He is guilty for a transient time and fortunately it didn't prolong.

At least he might have escaped from guilt consciousness or bad karma at that particular point of time. If a person thinks smart and steals from each person, some smaller amount, with the belief that the party will not go to the police as it is a petty crime, in spite of his smartness, he might be caught on a day, goes the proverb (An old thief will one day be caught- பல நாள் திருடன் ஒரு நாள் அகப்படுவான்). It could just be a saying to instill belief in the system and law. There are unsolved murder cases with the killer's identity as 'Jack the Ripper' and many more, if data presented is to be believed. What if the ruling person or known person to him commits the crime, how will the king or the ruler react? There have been good examples as, Manu Needhi Chozhan who tried to follow what is Manu dharma(law) and gave the punishment to his son, for having hit a hapless cow calf while riding his chariot. In current day democracy, *vox populi(the voice of the majority)* and courts, legal systems finds a way and the guilty are punished, even if the person is a ruling member, if data

from news media are to be believed. In a dictatorship, aristocracy(ruled by king), autocrat(ruled by a strict ruler), oligarchy(ruled by a few people) however it might not be the case unfortunately. There is also ‘mens rea’, which means there can be no crime without a guilty mind and punishments are given based on that. Is it all included in Tom and Jerry, Jataka Tales, Chota Bheem curriculum?

36. Is a pen mightier than a sword ?- some scenarios analysis and the end result.

It is argued that, pen is mightier than a sword as it could influence many people positively or negatively. The same could be extrapolated as thoughts are mightier than actions. I want to explore about that in this essay. A person with a sword aims to kill the opponent, just eliminate the immediate problem, that exists in front of him, whereas the actual problem might lie somewhere outside. A trained soldier acts based on intelligence and command, and not merely based on intuition. So, apart from him, considering the scenario for normal people, is there an actual problem lying somewhere outside the person who is in front of him

on all occasions, can the original source(fountainhead) of problem be eliminated at all, or does the elimination of the source, eliminates all the opponents/problems and is there a surety that no more opponents arise? So, can a pen successfully complete this task? Here are few scenarios:

Scenario 1: There are various problems arising in various civic municipalities(ex: in some state in India) regularly under various administrations and pen is doing its job of writing, by spotlighting/highlighting in newspapers then and there trying to eliminate the problems. But if the whole is tried to be seen perhaps wrongly or perhaps in an utopian way, that is what is the original source of all these problems and why all these issues are repeatedly arising and if there exists a centralized state or central Government, why it is unable to take actions and close the issues on a long-term basis? Does a pen have that power to put an end to this issue? It can analyze and draft articles in some leading newspaper editorials, but what happens when there is a regime change, which doesn't heed to the words, but instead punishes the writers for causing public mistrust? Isn't the sword mightier in this case? So, in this scenario, the result is a draw.

Scenario 2: A child doesn't know what it wants in life, but is been presented with gifts, that it assumes has some meaning in life. It plays with the gifts, wishes and assumes the world is made of such gifts and life's motive is to acquire them. It is simply a thought thrown through the seed of gifts and the child's life moves accordingly, whether right or wrong. As long as everything goes right, smooth, there is no one to blame. But, when something goes wrong, who is to blame? The intelligent, clever creator of the world or the innocence turned malice of the child? If the child which has grown well enough to be a big man or woman believes it can still perhaps wield its life through right thoughts, it is pen(thoughts) that is winning the battle or if the child investigates about the creator, it is sword(actions) that is winning the battle. All magical story plots somehow have this as the fulcrum or the basis. A pen is mightier than a sword here, as it's life is all a dream like sequence in which the child plays. A victory for the pen!

Scenario 3: A revolutionary, who has grown tired of the system and want to change the system. He starts writing stories, books, publishes them and then earns a fan

following, based on which a movement arises, more people stresses those issues and then the movement translates to an action against something which is wrong or evil in the system. It could be a polite petition or a call for radical reform. The person's line of reasoning might be correct or might be misjudged, based on wrong interpretation of data or due to some of his personal failures/anguish for which he holds the system responsible or paid hatred. As a simple example, German movie 'Die Welle'(The Wave 2008) or any cult figure(cult - a system of religious veneration and devotion directed towards a particular figure or object) could be quoted as an example. It could be said that in a cult, it is the support of the cult that motivates a person and throws him in the spotlight, where he tries to shine his principles and influence others. So, there is a pen, a sword comes in and for the sword, the pen dances forever until it finds a way out. So, for this it could be said, that it is the sword that wins the battle of power.

Thus overall, when it comes to the result, both are equal and one may outshine the other in some scenario, and both may shine equally well in some scenarios. A pen may place a full stop to a sword and viceversa. If pen relies on history,

statistics and popular opinion, which might be wrong on occasions, sword might rely on instincts, which too might be wrong and if both works together, then it is intel and the true enemy can be eliminated.

-----END OF THE FIRST COMPILATION-----